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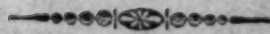
A
SUMMARY VIEW
OF
The Essential Doctrines
OF THE
CHRISTIAN FAITH:
IN A
SERIES OF EXTRACTS,
TAKEN FROM THE THEOLOGICAL WRITINGS OF
The Hon. EMANUEL SWEDENBORG,

—
WITH ELUCIDATORY NOTES BY
A MINISTER OF THE NEW CHURCH,

H. B. Peacock
—

The same came for a Witness, to bear witness of the Light, that all
Men THROUGH him might believe. He was not that Light, but
was sent to bear witness of that Light.

JOHN i. 7, 8.



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1609/4611

TO THE MEMBERS OF THE VARIOUS SOCIE-
TIES OF THE LORD'S NEW CHURCH,

IN LONDON, MANCHESTER, BIRMINGHAM, BRISTOL,
LIVERPOOL, BLACKBURN, BOLTON, WHITEFIELD,
KIGHLEY, HULL, CHESTER, STROUD, OLDHAM,
WASHERLANE, &c.

Dearest Brethren,

THE little work which I have now the happiness of presenting to you (which a fervent desire to promote your spiritual good, induced me carefully to compile, and which the friendly aid you have afforded, has enabled me so extensively to circulate) it may be expected, perhaps, that I should introduce with such prefatory observations as may serve to illustrate the ends which it is intended to answer; and this cannot better be done, I conceive, than in the words of the judicious *Dr. Watts*, who, in his "*rational foundation of a christian church*," has expressed himself thus:—

"I am very much of the mind that articles of religion, confessions, catechisms, and *short summaries of the christian faith*, are very useful and necessary amongst the churches of CHRIST, for several reasons; and particularly,

I. To

I. TO GIVE A SHORT AND COMPENDIOUS VIEW OF THE CHIEF AND MOST NECESSARY POINTS OF THE CHRISTIAN RELIGION, WHICH LIE SCATTERED UP AND DOWN IN MANY DISTANT PLACES OF SCRIPTURE: and, for this reason, such books are very profitable for all christian families, to *teach the young and the ignorant the sum and substance of what they must believe and practise in order to salvation*; for though every thing necessary be plainly contained in the word of God, yet persons that *have little time, and little knowledge, and weak reason*, would be at a great loss to collect all their faith and duty from so large a book as the bible, without some teacher. They would want some instructor who might *lay these things together in an easy method*, or some systems, confessions, or catechisms, wherein it is done already. Though these catechisms and confessions *should be examined by the word of God*, so far as every person is capable, and *should be no farther received than they bear a conformity thereto*, by all that are capable of examination.

II. Such articles, or *summaries of the christian religion*, are useful to *hold forth to the world what are, in general, the sentiments of such* A PARTICULAR CHURCH or CHURCHES: and, as this



this is proper on many accounts, so it is of use, in order to make the way to their communion evident and easy; and that other christians may know whether they agree with them in what is essential to christianity, and may judge whether they should seek or desire constant or occasional communion with them; and that other churches may judge whether they should admit their members to communion: this also may tend to encourage more zealous and hearty consultations, and mutual assistances toward the support of their common christianity; provided that these articles are drawn up with judgment, and these things are managed with prudence and charity.

Such are, or should be, *the articles of the church of England*, which proclaim her doctrine and discipline to the world: such are, or should be, the *Westminster Assembly's confession of faith*, or that of the *Savoy*, and the two *catechisms* which shew the faith and worship of the *English dissenters*: such are, or should be, *the confessions of the foreign reformed churches*; of all which it may be said in general, they are very good summaries of the christian religion, however they may differ in lesser points and circumstances. All these have been of unspeakable advantage in the church of CHRIST, not only to
train

train up children and families in the knowledge of divine truths, but to hold forth to all the world upon what foundations the protestant churches are built, and to declare what their faith is, and what their practice."

In addition to these sensible observations of this judicious writer, it is not needful, if it be possible, to say more on the nature and intention of the following Extracts; they are submitted, therefore, without further preface, to your serious perusal.

That, by the blessing of heaven, they may be a means of conveying to the minds of the world in general, but especially to the junior members of the church, clear and satisfactory ideas of the principal doctrines taught in the writings of our enlightened author, and of leading to that right understanding of the HOLY WORD, and to that living faith derived therefrom, which, by a suitable life, may minister unto them a more abundant entrance into the kingdom of righteousness, peace, and joy in the Holy Ghost, is the earnest prayer of,

DEAR BRETHREN,

Your obliged and devoted Servant,

HENRY BARRY PEACOCK.

Birmingham, July 26, 1799.

CONTENTS.

CAP. I. THE UNITY OF GOD. PAGE 1.

Demonstrable from Reason. II.

————— *from Revelation.* IV.

CAP. II. THE TRINITY. PAGE 7.

Demonstrable from Revelation. I.

The true Nature of it, as centering in the LORD JESUS CHRIST. III.

CAP. III. THE SON OF GOD. PAGE 14.

Is the Divine Humanity. I.

CAP. IV. THE HOLY GHOST. PAGE 19.

Is the divine Operation of the LORD JESUS CHRIST. I.

CAP. V. ON REDEMPTION. PAGE 24.

In what it consisteth. II.

The Work of an incarnate God. V.

INDIVIDUAL Redemption. VI.

The Means of such Redemption. XI.

Faith in the LORD. XV.

Obedience. XVII.

CAP. VI. THE GLORIFICATION. PAGE 54.

In what it consisteth. I.

How effected. VIII.

For what End. X.

CAP. VII. CHRISTIAN PERFECTION; OR, THE
NEW CREATURE. PAGE 68.

CAP. VIII. THE WORD OF GOD. PAGE 73.

Which are the Books of the Word. I.

Its Spirituality, and wherein such Spirituality consist-
eth. III.

Evidences of it. xiii.

The Propheticals. xix.

The Historicals. xxi.

Rites and Ceremonies. xxiv.

Similitudes. xxv.

Appearances. xxvi.

The Letter and the Spirit sometimes alike. xxvii.

The Word accommodated to all States. xxx.

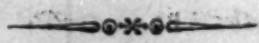
To the Unregenerate. xxxii.

To those who are in Error. xxxiii.

To Babies in Christ. xxxiv.

To the Enlightened. xxxvii.

CAP. IX. The leading TENETS of MODERN PRO-
FESSORS contrasted with those of the NEW CHURCH.
PAGE 106.



A LIST

OF THE WORKS REFERRED TO IN THE FOLLOWING
EXTRACTS.

A. C. ARCANA COELESTIA.

U. T. UNIVERSAL THEOLOGY.

A. R. APOCALYPSE REVEALED.

A. E. APOCALYPSE EXPLAINED.

D. L. ANGELIC WISDOM ON DIVINE LOVE.

PROV. _____ PROVIDENCE.

L. J. LAST JUDGMENT.

D. OF LD. DOCTRINE OF THE LORD.

H. D. HEAVENLY DOCTRINES.



A SUMMARY

A
SUMMARY VIEW,

Ec. Ec.

CAP. I.

I. § “SINCE the acknowledgment of God, arising from a true knowledge of him, constituteth the essence and soul of every part of theology, it is expedient to begin with

THE UNITY OF GOD.” U. T. 5.

This extract needs but little comment. It will manifestly appear to every one who is at the pains to consider the subject maturely, that a *right knowledge of God*, is indeed the very life of all true religion, and the *rock on which the church is built*. MATT. xvi. 18. Hence, in the prophetic parts of the HOLY WORD, it was promised, that in the days of evangelical blessedness this right knowledge of God should be revealed; that *the earth should be filled with the KNOWLEDGE of the LORD, even as the waters do cover the sea*. Is. xi. 9. and that all should know him, from the least to the greatest. JEREM. xxxi. 34. This knowledge is, indeed, the *pearl of great price*, which all should seek to find, and for which, when found, they should *sell all they have*. MATT. xiii. 46.

A

II. § De-

II. § *Demonstrable from REASON.* " All principles of human reason agree, and, as it were, centre in this, that there is one God, the Creator of the Universe; wherefore a reasonable man, by virtue of the common principle of understanding, thinks no otherwise, nor can think otherwise. Tell any one that hath sound reason, that there are *two* Creators of the Universe, and you will find in yourself a repugnance thence arising, and possibly from the bare sound of the words in your ear; whence it is evident, that all principles of human reason join and centre in this, that GOD is ONE. There are two causes why this is so; the *first* is, because the faculty of thinking rationally, viewed in itself, is not of *man*, but of GOD in him; on this faculty depends human reason in its common [ground or principle]; and this common [ground or principle] causeth it to see, as from itself, that GOD is ONE: the *other* is, because man, by means of that faculty, either is in the light of heaven, or derives the common [ground or principle] of his thought thence; and it is an universal of the light of heaven, that GOD is ONE: the case is otherwise if man, by virtue of that faculty, hath perverted the inferior things of his understanding; such an one, indeed,



deed, possesses the faculty, but, by the intor-
sion of the inferior principles, he turns it an-
other way; whereby his reason becomes not
found." D. L. 23.

III. " It is true, indeed, there are some
men who deny the Being of a God, and set up
nature in his stead; and others who worship
more Gods than one, and likewise pay divine
adoration to images; but the reason is, be-
cause they have closed up the interiors of their
reason, or understanding, with worldly and
corporeal things; and have thereby obliterated
the primitive idea of God, or that which
was impressed upon them in their infancy;
and at the same time have banished all reli-
gion from their bosoms, casting it behind
them." U. T. 9.

That every rational mind, agreeable to the teachings
of our author, thinks and believes that there is one only
God (meaning thereby *individually* one) is sufficiently
evident: this, indeed, always *has been* the case, and al-
ways *must*. This precept of rational wisdom, "*There
is one God, and there is none other but he,*" MAR. xii.
32. hath been handed down from age to age, from gene-
ration to generation; and must always continue to be
acknowledged as long as the world exists, and there are
rational minds on the face of it. The cause of this, as
assigned by the author, viz. that the understanding of
such persons is under the influence of God and heaven,

merits the most serious notice ; for if this be true, (and our bibles confirm the truth of it, for it is written, "*We are not sufficient of ourselves to think any thing as of ourselves, but all our sufficiency is of God*") then it follows that this precept of right reason is the voice of God and the language of heaven ; a consideration which induces a reader as well as a more stedfast acknowledgment of it. It is added, however, that, notwithstanding this, there are those (and the number is greater perhaps than is generally supposed) who believe in a plurality of Gods, having formed an idea of more divine beings than one ; the cause of it, however, evidently is, the thinking and judging from and under the influence of worldly error, and the traditional doctrines of men, to the exclusion of the light of independent reason and the voice of God. Every person who thinks freely and independently, and *judgeth of himself what is right*, LUKE xii. 57. with a mind perfectly unbiaffed by the authorities of man, still continues to believe that there is but *one* " King of Saints ;" *one* " everlasting Father ;" *one* " good Shepherd ;" *one* " LORD ;" *one* " Master ;" in a word, but *one* God.

IV. § *Demonstrable from REVELATION.*

" As the holy scriptures maintain the *existence* of a God, so do they also maintain his **UNITY** ; inasmuch as the truths thereof have an orderly consistence and coherence ; and do so affect the understanding, that a man cannot possibly, under their influence, frame an idea of more Gods than *one*. Hence every one whose reason is at all tinctured with the divine

vine

vine sanctity of the word of God, is self-convinced, as it were, that there is *one* God, and that it must be a sort of madness to maintain the existence of *more* than one. The divine unity, however, is not only taught by the *general tenor* of the holy scriptures, but also by a variety of particular expressions: as for example;—"Hear, O Israel, JEHOVAH our GOD is ONE JEHOVAH;" DEUT. vi. 4. and in like manner, MAR. xii. 29, "*Surely GOD is in thee, and there is none else,*" ISA. xlv. 14, 15. "*Am not I JEHOVAH? and there is no GOD else beside me.*" xlv. 21, 22. "*I am JEHOVAH thy GOD, and thou shalt know no GOD but me.*" Hos. xiii. 4. "*Thus saith JEHOVAH the King of Israel, I am the first, and I am the last, and besides me there is no GOD.*" ISA. xlv. 6. "*In that day JEHOVAH shall be King over all the Earth: in that day there shall be one JEHOVAH and his name one.*" ZECH. xiv. 9." U. T. 6.

The reader will no doubt notice, on perusing this extract, that the author, in the quotations from the Old Testament which are here given, has rendered the Hebrew word, which in our bibles is rendered LORD, by the word JEHOVAH; this latter, however, is the truest and most faithful translation, as will immediately appear to such Hebraists who will refer to the original texts; the invisible and unmanifested Deity being, under the Old Testament dispensation, but seldom named LORD, and generally

generally JEHOVAH. The quotations which are here given, he will further observe, very plainly demonstrate that the voice of *scripture*, as well as of *right reason*, i. e. of the *written word*, as well as of the *heavenly word*, declare in favour of the individuality of the divine Being. Indeed it may be found to be the language of the whole bible, from the beginning to the end. If we search the *Mosaic word*, we shall find that the first commandment that was given was, "*Thou shalt have no other Gods before me;*" EXOD. xx. 3. and that it is written, "*Hear, O Israel, JEHOVAH our GOD is one JEHOVAH, and thou shalt love JEHOVAH thy GOD with all thine heart, and with all thy soul, and with all thy strength,*" DEUT. vi. 4. iv. 39. In the *prophetical word* it is written, "*Am not I JEHOVAH? and there is no GOD else besides me; a just GOD and a Saviour, there is none beside me. Look unto me and be ye saved, all the ends of the earth, for I am GOD, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.*" ISA. xlv. 21—23. also ZECH. xiv. 9. Hos. xiii. 4. Is. xlv. 6. PSA. lxxxvi. 10. If we proceed from the *Old Testament* to the *New*, we shall find the same language; for, as it is written in the *Old Testament*, "*Hear, O Israel, JEHOVAH thy GOD is one JEHOVAH,*" &c. so we read in the *New*, "*Hear, O Israel, the LORD [i. e. the manifested JEHOVAH] is one LORD, and thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*" MARK xii. 29. In the *EPISTLES* St. James says, "*Thou believest that there is one GOD, thou doest well.*" JAMES ii. 19. And, speaking of the LORD JESUS CHRIST, St. John saith, "*This is the true GOD, and eternal life; little children, keep yourselves from idols.*" 1 JOHN v.

21. Finally, in the APOCALYPSE it is written, "*Great and marvellous are thy works, LORD GOD ALMIGHTY, just and true are thy ways, thou King of Saints; who shall not fear thee, O LORD, and glorify thy name, for THOU ONLY art holy: for all nations shall come and worship before thee, for thy judgments are made manifest.*" APO. xv. 3. Thus it appears to be the language of the whole bible, in all its parts, as well as of right reason, that "*there is ONE GOD, and that there is none other but he.*" MARK xii. 32.

CAP. II.

The TRINITY.

I. § *Demonstrable from REVELATION.*

"That there is a *divine TRINITY*, consisting of *Father, Son, and Holy Ghost*, is manifestly declared in the word, and particularly in these passages, "*The angel said unto Mary, the HOLY GHOST shall come upon thee, and the POWER OF THE HIGHEST shall overshadow thee; wherefore also that holy thing which shall be born of thee, shall be called the SON OF GOD.*"

LUKE i. 35. Here mention is made of *three*; viz. the HIGHEST, (who is God the father) the HOLY GHOST, and the SON OF GOD.

"*When JESUS was baptized, lo the heavens were opened, and JOHN saw the HOLY GHOST descending like a dove, and lighting upon him,*
and

and lo! a voice from heaven, saying, This is my Beloved Son, in whom I am well pleased." MATT. iii. 16, 17. MARK i. 10, 11. JOHN xxxii. It is still more evidently declared in the words of the LORD to his disciples, "*Go ye and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST."* MAT. xxviii. 19, and in these words of JOHN; "*There are three that bear witness in heaven, the FATHER, the WORD, and the HOLY GHOST. 1 JOHN v. 7."* U. T. 164.

As in the *preceding* extracts the *one-ness* or *individuality* of the divine Being is clearly evinced, so, in that which hath just been given, there is demonstrated, with equal clearness, on the testimony of sacred scripture, that in the *one* and *individual* Being there existeth a *Tri-unity*, or *Trinity*; a *Three* in *One*. Some, it is to be recollected, are in the habit of believing the *UNITY* of the Godhead, to the rejection of the *TRINITY*; and others, the *TRINITY* to the rejection of the *UNITY*: it will be found, however, the part of every faithful mind to believe in *both*, because both are taught; at the same time earnestly seeking, and affectionately embracing, every information which tends to throw a light upon, and to give a clear perception of, this hitherto mysterious subject.

II. "But in what sense this Trinity is to be understood, whether as consisting of three Gods who in essence and consequently in
name

name are one GOD; or, as three objects of one subject, and thus only the qualities, or attributes of one GOD, which are so expressed; or whether it is to be understood in some other sense, human reason, if left to itself, can by no means discern. What then is man to do, or where is he to ask counsel in a point so intricate? There is no other possible help for him but to go to the LORD GOD the *Saviour*, and read the word under his influence; inasmuch as he is the GOD of the word; and then his understanding will be enlightened, and he will see truths which his reason also will consent to." U. T. 161.

Although the greater part of professing christians believe that there is a divine TRINITY in the godhead, they have nevertheless formed of the true nature of it many and various opinions. The reason is, they judge of it according to the opinions and doctrines of men, of *Athanasius*, *Sabellius*, &c. and not freely and independently, under the influence of heaven alone. There is reason to believe that if, sitting perfectly loose to the doctrines of men, they would search the scriptures under the influence of that LORD JESUS CHRIST who calleth all men unto himself, saying, "*I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life,*" JOHN viii. 12, "*Their understandings would be opened to understand the scriptures,*" LUKE xxiv. 45. Diversity of opinion would be removed, and they would form of this

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unspeakably

unſpeakably important ſubject the following clear, and intelligible idea derived from no leſs a ſource.

III. § *The true nature of it, as centering in the LORD JESUS CHRIST.* “ There are general and alſo particular essentials of every one thing, which all together conſtitute one eſſence. The general eſſentials of every one man are his *ſoul*, *body*, and *operation*; and that theſe conſtitute one eſſence is evident from this circumſtance, that one exiſteth by derivation from the other, and for the ſake of the other, in a continued ſeries.” “ That theſe three eſſentials, viz. *ſoul*, *body*, and *operation*, did and do exiſt in the LORD GOD the *Saviour*, is univerſally acknowledged. That his *ſoul* was from *Jehovah* the *Father*, can only be denied by antichriſt; for in the word of both the Old and New Teſtament, he is called the *Son of JEHOVAH*, the *Son of the MOST HIGH GOD*, the *only begotten*; wherefore the divinity of the *Father*, anſwering to the *ſoul* in man, is his *firſt* eſſential. That the SON, who was born of the mother Mary, is the body of that divine ſoul, is a conſequence of that birth; inasmuch as nothing is provided in the womb of the mother, except the body, conceived by and derived from the ſoul; this, therefore, is a *ſecond* eſſential.

That

That *operations* constitute a *third* essential, is a consequence of their proceeding from soul and body together; for the things that proceed are of the same essence with the things from whence they proceed. That the three essentials, which are *Father*, *Son*, and *Holy Ghost*, are ONE in the LORD, like *soul*, *body*, and *operation* in man, is evident from the words of the LORD, declaring that HE and the FATHER are ONE, and that the Father is in him, and he in the Father; and that, in like manner, he and the HOLY GHOST are one, inasmuch as the *Holy Ghost* is the divine proceeding out of the LORD from the Father;” for he said, “*When the comforter is come, whom I will send unto you from the Father,*” &c. JOHN XV. 26. And again, “*The comforter, the spirit of truth, shall not speak of himself, but shall receive of mine, and shall shew it unto you; all things that the Father hath are mine; therefore said I that he shall take of mine, and shall shew it unto you.*” JOHN XVI. 13—15. It is further written, “*JESUS breathed on his disciples, and said unto them, Receive ye the HOLY GHOST.*” JOHN XX. 22.

“ When it is said that the *Father*, *Son*, and *Holy Ghost*, are three essentials of one God, it

may appear to human reason as if those three essentials were three distinct *persons*, which yet cannot be true; but when it is understood that the divinity of the *Father*, which constituteth the soul, and the divinity of the *Son*, which constituteth the body, and the divinity of the *Holy Ghost*, or the *divine proceeding*, which constituteth operation, are three essentials of one GOD, this the understanding can apprehend: for there is a peculiar divinity of nature in God the *Father*, in the *Son* derived from the *Father*, and in the *Holy Ghost* proceeding from both, which, being of the same essence, and of the same mind, constitute together ONE GOD." "How plain is it, therefore, to discern a TRINITY in the LORD, by a *Trinity* discernible in every individual man! For in every individual man there is a *soul*, a *body*, and *operation*; and so it is also with respect to the LORD; inasmuch as "*in him*," as PAUL saith, "*dwelleth all the fullness of the Godhead bodily*." COLOS. ii. 9. Wherefore the TRINITY in the LORD is divine, but in man it is human." U. T. 166 et seq.

Reader, "*Blessed are thine eyes for they see, and thine ears, for they hear; many prophets and righteous men have desired to see the things which thou now seest,*
and

and have not seen them; and to hear the things which thou hearest, and have not heard them." MATT. xiii. 17. The Lord "tellet thee plainly of the Father." JOHN xvi. 25. "The mystery of godliness, God manifest in the flesh," 1 TIM. iii. 16. is clearly unfolded, and thou hast the happiness of having revealed to thee what hath been hidden from ages and generations. COL. i. 26.

In the above extract it is clearly shewn that the TRINITY existing in the Godhead, consisteth not of three PERSONS, distinctly and individually three, like Moses, Aaron, and Hur, or Abraham, Isaac, and Jacob, or Peter, James, and John, but of three distinct CHARACTERS, PARTS, OR PRINCIPLES, in the ONE divine person of the LORD JESUS CHRIST, in whom dwelleth all the fullness of the Godhead bodily; his inmost soul, which was the undivided and indivisible JEHOVAH, being the principle called the FATHER; the humanity, the corporeal part or body of which was at first a corporeity derived from the mother MARY, constituting what is called the SON; and the operations, the holy influences, the proceeding virtues, sent forth by the humanity when glorified, constituting what is called the HOLY GHOST: and all this may be readily confirmed on the evidence of our bibles; which teach, that the disciples who were commanded to baptize in the name of the FATHER, SON, and HOLY GHOST, baptized in the name of the LORD JESUS CHRIST alone; shewing thereby, that those three characters all centered in the ONE divine person of the Saviour God.

CAP.

CAP. III.

THE SON OF GOD.

I. § *Is the divine Humanity.* “ The LORD frequently declares that the FATHER *sent* him, and that he was sent by the FATHER, as in MATT. x. 40. xv. 24, &c. and this he said because, by being *sent into the world* is signified, to descend and come amongst men ; and this was effected by means of the *Humanity* which he took of the virgin Mary ; which humanity is also actually the *Son of GOD* ; inasmuch as it was conceived of *Jehovah God* as its *Father*, according to the words of LUKE, “ *Behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call his name JESUS. He shall be great, and shall be called the SON of the HIGHEST ;*” chap. i. 31, 32. “ *The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born of thee shall be called the SON OF GOD.*” Ib. v. 35.”

“ The Lord called himself *sent by the Father*, also on this account ; because by *sent* is signified the same as by *angel* ; for the word
angel,

angel, in the original tongue, signifieth SENT ; as in ISA. "*The Angel of the presence of JEHOVAH saved them ; in his love and in his pity he redeemed them.*" lxiii. 9. And in MAL. "*The Lord whom ye seek shall suddenly come to his temple, and the ANGEL OF THE COVENANT whom ye delight in.* iii. 1." U. T. 92.

That the SON's being *sent* by the FATHER, is not to be understood as one *person* sent by another, but only as one *character*, *part*, or *principle* derived from another character, part, or principle, is further evident from what is written concerning the *sending* of the HOLY GHOST ; for, although the LORD spake of *sending* the HOLY GHOST *apparently* as one person sent by another, yet we find that he *breathed on the disciples, saying, receive ye the HOLY GHOST* : manifestly proving that by being *sent* is meant only one principle being derived and proceeding from another, comparatively as the *body* is derived and proceedeth from the *soul*. Hence also he said, "*He that sent me is WITH me.*" JOHN viii. 29.

II. " It is believed at this day, in all christian churches, that GOD, the Creator of the Universe, begat a son from eternity, and that this son descended, and assumed the humanity, for the purpose of redeeming and saving mankind ; but this is a great error, and is overturned by its own absurdity, if it be only considered that GOD is ONE, and that it is a more than fabulous imposition on
reason,

reason, to suppose that one God should beget another from eternity; and further, that God the father, together with the Son, and the *Holy Ghost*, each whereof *singly* and *by himself* is God, form but ONE GOD. This fabulous account of the deity totally vanisheth, like a meteor in the air, whilst it is demonstrated from the *Word*, or *Holy Scriptures*, that JEHOVAH God himself descended, and was made man, and also a Redeemer. With respect to the first part of this proposition, that JEHOVAH God himself descended, and was made man, it is evident from the following passages; "*Behold a virgin shall conceive, and shall bring forth a son, and his name shall be called GOD WITH US.*" ISA. vii. 14. MATT. i. 22, 23. "*Unto us a child is born, a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful, counsellor, the MIGHTY GOD, the EVERLASTING FATHER, the prince of peace.*" ISA. ix. 6. "*It shall be said in that day, Lo, this is our GOD, we have waited for him, and he will save us; this is JEHOVAH, we have waited for him; we will be glad, and rejoice in his salvation.*" IS. xxv. 9. "*The voice of one crying in the wilderness, prepare ye the way of JEHOVAH; make strait in the desert*"

sert a highway for OUR GOD." xl. 3. "*Behold the LORD JEHOVAH will come with strong band, and HIS arm shall rule for him; behold his reward is with him, and he shall feed his flock like a shepherd.*" xl. 10, 11. "*Thus saith JEHOVAH, sing and rejoice, O daughter of Zion, for lo I come, and I will dwell in the midst of thee; and many nations in that day shall be joined to JEHOVAH.*" ZEC. ii. 10, 11. "*I JEHOVAH have called thee in righteousness, and will give thee for a covenant of the people, I AM JEHOVAH, that is my name, and my glory will I not give to another.*" ISA. xlii. 6, 7. "*Behold, the days come, saith JEHOVAH, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, and this is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS.*" JER. xxiii. 5, 6. xxxiii. 15, 16. Besides many other passages, where the coming of the Lord is called *the day of Jehovah*, as in Isa. xiii. 6. 9. 13. Ezek. xxxi. 15. Joel i. 15. ii. 1, 2. 11. Zeph. i. 7 to 18. Zech. xiv. 1. 4 to 21. and in many other places. That *Jehovah* himself descended, and assumed the humanity, is very evident from this passage in Luke, "*Then said Mary unto the angel, How shall this be,*
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seeing I know not man? And the angel answered and said unto her, The HOLY GHOST shall come upon thee, and the power of the HIGHEST shall overshadow thee; therefore also that HOLY THING which shall be born of thee shall be called the SON OF GOD." ch. i. 34, 35. And in *Matt.* "*Behold the angel of the LORD appeared unto Joseph in a dream; and said unto him, Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the HOLY GHOST; and Joseph knew her not until she had brought forth her first born son, and he called his name JESUS."* ch. i. 20. 25. Who doth not know that every child receiveth his soul and his life from his father, and that the body is derived from the soul? What then could be plainer expressed in words than that the LORD received his soul and his life from JEHOVAH GOD? and, since the divinity cannot be divided, what can be more evident than that the divinity of the Father was the Lord's soul and life? Wherefore the *Lord* so often calleth *Jehovah God* his Father, and *Jehovah God* calleth him his Son." U. T. 82.

The author here controverts the opinion very generally believed by christian professors with regard to the *eternity* of the SON OF GOD; and proves, from evidences which it will be difficult for the ablest sophist to confute,
that

that the Son of God, of whom the scriptures treat, is a son begotten and born *in time*. The reader will recollect that this idea is in perfect consistency with what is called the *Apostles Creed*; which beginneth thus, "I believe in GOD THE FATHER, *almighty, maker of heaven and earth; and in JESUS CHRIST, his only SON, our LORD, who was CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY,*" &c. The idea is also perfectly consistent with the teachings of *St. Paul*, who saith, "*When the fullness of time was come, GOD sent forth his SON, MADE OF A WOMAN, MADE UNDER THE LAW, to redeem them that were under the law, that we might receive the adoption of sons.*" GAL. iv. 4. and it will further, on serious investigation, be found equally consistent with the whole of sacred Scripture.—It is true, indeed, that certain passages, contained in the Old Testament, appear to speak of a Son, as existing previous to the period of the incarnation; thus it is written, "*I will declare the decree JEHOVAH hath said unto me, Thou art my SON, this day have I begotten thee;*" but it is only an appearance, agreeable to the accustomed style of the prophetic word; wherein, as *St. Paul* observes, "*GOD calleth those things which be not, as though they were.*" ROM. iv. 17. because "*to him a thousand years are but as one day.*" 2 PET. iii. 8.

CAP. IV.

THE HOLY GHOST.

I. § Is the DIVINE OPERATION of the LORD JESUS CHRIST. "By the *Holy Ghost*, properly speaking, is signified divine truth,

and consequently the word ; and in this sense the *Lord* himself is also the *Holy Ghost* ; but whereas in the church at this day the *divine operation* is specified by the HOLY GHOST, which is actual justification, therefore this divine operation is here considered as the HOLY GHOST ; and of this we propose to speak ; especially as the divine operation is effected by means of divine truth which proceedeth from the *Lord* ; and that which proceedeth is of one and the same essence with him from whom it proceedeth, like these three, viz. the *soul*, the *body*, and the *proceeding virtues*, which together form one essence ; in a *man* a mere *human* essence, but in the LORD *divine* and *human* also ; these being, after his glorification, united together like the prior with its posterior, and like the essence with its form ; thus the essentials, called *Father*, *Son*, and *Holy Ghost*, in the *Lord* are ONE." U. T. 139.

II. Forasmuch as by the *Holy Ghost* is meant the divine truth which was in the *Lord*, and was the *Lord*, *John* xiv. 6. and forasmuch as the *Holy Ghost*, therefore, could only proceed from him, it was for this reason said, "*The HOLY GHOST was not yet, because*
JESUS

JESUS *was not yet glorified.*" *John* vii. 39. and after his glorification "*He breathed on his disciples and said, Receive ye the HOLY GHOST.*" *John* xx. 22. The reason why the *Lord* breathed on his disciples was, because *breathing* was an external, representative sign of divine inspiration; and inspiration is an insertion into the angelic societies." U. T. 140.

III. "It plainly appears from the word, that the *Lord* sendeth the *Holy Ghost*; that is, that he effecteth those operations which are at this day ascribed to the *Holy Ghost*, as a self-dependent *God*; for it is declared that *he would send the HOLY GHOST from the FATHER.*" *John* xv. 26. that *the HOLY GHOST was not yet, because JESUS was not yet glorified.*" *John* vii. 39. that after his glorification he "*breathed on his disciples, and said, Receive ye the HOLY GHOST.*" *John* xx. 22. and further, "*Whatsoever,*" saith he, "*ye shall ask in my name, I will do it; for the Comforter shall take of mine, and shew it unto you.*" *John* xiv. 13, 14. That *God the Father* doth not operate those virtues of himself by the *Son*, but that the *Son* operateth them of himself from the *Father*, is evident from the following

following passages : " *No one hath seen God at any time ; the only begotten Son, who is in the bosom of the Father, he hath declared him.*" *John* i. 18. and in another place, " *Ye have neither heard the voice of the Father at any time, nor seen his shape.*" *John* v. 37. Hence then it follows, that God the Father operateth in the Son and upon the Son, but not by the Son, and that the Lord operateth of himself from the Father ; for he saith, " *All things that the Father hath are mine.*" *John* xvi. 15. That " *the Father hath given all things into the hand of the Son.*" *John* iii. 35. Also that " *as the Father hath life in himself, so hath he given to the Son to have life in himself.*" *John*, v. 26. and further, " *The words that I speak are spirit and life.*" *John* vi. 63. The reason why the Lord saith that the spirit of truth proceedeth from the Father is, because it proceedeth from God the Father into the Son, and out of the Son from the Father ; wherefore also he saith, " *In that day ye shall know that I am in the Father, and the Father in me, and ye in me, and I in you.*" *John* xiv. 11. 20." U. T. 153.

It appears plain from hence, that the *Holy Ghost*, or *Holy Spirit*, is not one out of three persons, but only the *Spirit of Christ* ; the operative influence, the proceeding

ing virtues, sent forth by the glorified humanity, from the indwelling JEHOVAH. The apostle, therefore, calleth it, "*the Spirit of CHRIST*," saying, "*if any man hath not the Spirit of CHRIST, he is none of his*," and again, "*I know that this will turn to my salvation through your prayers, and the supply of the spirit of CHRIST*." In like manner, as from the censer of AARON, when the incense was united to the holy fire, there proceeded an healing emanation, and as from the regenerate soul, when the external is united to the "*kingdom of God within*," there emanates a holy and salutary influence, even so, from the humanity of the LORD JESUS CHRIST, when, by glorification, it had become fully one with the indwelling JEHOVAH, there was sent forth that HOLY GHOST, or *Holy Spirit*, which is the light and life of the believing world.

Reader, there hath now been revealed to thee that true knowledge of God, which is the basis and groundwork of all true theology. It has been shewn thee that there is *one* only God, the LORD JESUS CHRIST, and that in this one God there existeth a TRINITY of characters, parts, or principles, consisting of the indwelling JEHOVAH, the glorified Humanity, and proceeding virtues; which three principles are what the scriptures call the FATHER, SON, and HOLY GHOST; thus that in the LORD JESUS CHRIST, *dwelleth all the fullness of the Godhead bodily*. COL. ii. 9. that he is the *true* God and *eternal* life. 1 JOHN v. 20. the *only wise* God our Saviour. JUDE 25. God *over all blessed for ever*. ROM. ix. 5. This is *the rock on which the church is built*. MATT. xvi. 18. for *other foundation shall no man lay than that which is lain, which is JESUS CHRIST*. 1 COR. iii. 11. Mayest thou, therefore, be wise to value it as it deserves, and be careful to receive no
doctrines

doctrines as of heavenly descent save those which are founded thereon.

CAP. V.

REDEMPTION.

Having already seen the UNITY of the Godhead, as well as its *manifestation* in the person of the LORD JESUS CHRIST, we shall now proceed to consider the important *ends* and *purposes* of such manifestation; and on this subject the author whom we quote has expressed himself as follows :

I. " THERE are two purposes for which the *Lord* came into the world, and by which he saved men and angels, viz. REDEMPTION, and the GLORIFICATION of *his humanity*; these two are distinct from one another, but yet make one with respect to salvation." U. T. 126.

That REDEMPTION and the GLORIFICATION OF THE HUMANITY were the two great leading ends of the *manifestation*, is plain from many passages of scripture when rightly understood; such, for example, as the following: "*He shall wound the heads over many countries. He shall drink of the brook by the way: therefore shall he lift up the head.*" Ps. cx. 6, 7. where by *wounding the heads over many countries*, is meant REDEMPTION, and by *drinking of the brook by the way, and lifting up the head*, is meant the GLORIFICATION OF THE HUMANITY.

Extracts

Extracts shall now be produced as elucidatory of both these effects: and first of the work of REDEMPTION; and as the author has treated of two kinds of Redemption, viz. the more *general* Redemption of the world, immediately after the manifestation, and 2, The *individual* one, which must take place, in order to Salvation, in the mind of every individual, we shall, in the first place, produce extracts elucidatory of the former, and shall afterwards proceed to a consideration of the latter.

II. § In what REDEMPTION consisteth.

"Inasmuch as he acquired all things to himself by his own exertions, he was made righteousness, and *vindicated the world of spirits from infernal genii and spirits*, and thus *rescued mankind from destruction* (for mankind are governed by spirits) and thereby redeemed them." A. C. 2025.

III. "To redeem signifieth to *deliver from damnation, to rescue from eternal death, to snatch out of hell, and to pluck out of the hands of the devil those that were led captive and bound by him*. This was effected by the LORD; in that he reduced the hells under subjection, and formed a new heaven. The reason why man, without such a process, could not have been saved, is, because the spiritual world and the natural have such a

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connexion with each other, that they are incapable of separation ; particularly with respect to men's *interiors*, which are called their souls and minds ; and which, if good, are connected with the souls and minds of angels, but, if evil, with the souls and minds of infernal spirits." U. T. 118.

IV. That the LORD, during his abode in the world, *fought against the hells*, and *overcame and subdued* them, and thereby reduced them to obedience, is manifest from many passages in the word, of which I shall only produce these few : "*Who is this that cometh from EDOM, with dyed garments from BOZRAH ; this that is glorious in his apparel, travelling in the greatness of his strength ? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat ? I have trodden the wine press alone, and of the people there was none with me ; for I have trod them in mine anger, and trampled them in my fury, and their blood was sprinkled upon my garments, and I have stained all my raiment ; for the day of vengeance is in mine heart, and the year of my redeemed is come ; therefore mine own arm brought salvation upon me, and my fury it upheld me ;*

nie ; for he said, surely they are my people, children that will not lie ; so he was their Saviour ; in his love and in his pity he redeemed them." ISA. lxiii. 1 to 9. This is spoken of the LORD's combats against the hells ; by the *red garments* in which he was glorious, is signified the word which was violated by the people of the Jews ; his warfare against the hells, and his victory over them, is described by his *treading them in his anger, and trampling them in his fury* : that he fought alone, and by his own strength, is described in these words, "*I looked and there was none to help, therefore mine own arm brought salvation upon me ;*" that he thereby saved and redeemed them is plain from hence, "*So he was their Saviour ; in his love and in his pity he redeemed them ;*" that this was the cause of his coming, is signified by these words, "*The day of vengeance is in mine heart, and the year of my REDEEMED is come."* Again, it is written in *Isaiab*, "*He saw that there was no man, and wondered that there was no intercessor ; therefore his arm brought salvation unto him, and his righteousness it sustained him : for he put on righteousness as a breast plate, and an helmet of salvation upon his head, and he put on the garments of vengeance for cloathing, and was clad with zeal as with a cloak ; and he came as a RE-*

DEEMER to Zion." ch. lix. 16, 17. 20. And in *Jeremiab*, "*Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and fled apace, and look not back; for this is the day of the LORD JEHOVAH OF HOSTS, a day of vengeance, that he may avenge him of his adversaries, and the sword shall devour, and it shall be satiate, and made drunk with their blood.*" ch. xlv. 5. 10. Both these passages relate to the LORD's combats against the hells, and his conquest over them. It is written also in *David*, "*Gird thy sword upon thy thigh, O thou most mighty; thine arrows are very sharp, and the people shall be subdued unto thee; thy throne, O God, is for ever and ever, thou lovest righteousness, wherefore thy GOD hath anointed thee.*" *Psa.* xlv. 3 to 7. and the like is asserted in many other places. Forasmuch as the LORD singly subdued the hells, without the aid of any angel, therefore he is called *a mighty man*, and *a man of war*; *Isa.* xlii. 13. ix. 5. *The King of Glory, JEHOVAH strong and mighty, the Lord mighty in battle.* *Psa.* xxiv. 8. 10. *The mighty one of Jacob,* *Psa.* cxxxii. 2. and in many places *JEHOVAH of Hosts*, that is, *JEHOVAH of Armies*; and his coming is also called the *day of JEHOVAH, terrible and cruel, a day of indignation, of*
anger,

anger, of wrath, of vengeance, of destruction, of war, of noise, of shouting, of confusion, &c. It is written also in the Evangelists, "*Now is the judgment of this world, now shall the prince of this world be cast out.*" John xii. 31. "*The prince of this world is judged.*" John xvi. 11. "*Be of good cheer; I have overcome the world.*" John xvi. 33. "*I beheld Satan as lightning fall from heaven.*" Luke x. 18. By the world, the prince of the world, Satan, and the devil, is signified HELL." U. T. 116.

In addition to what is thus so clearly expressed, it may be useful to observe, that the spiritual minded reader may obtain a very satisfactory idea of the true nature of *redemption*, if he attends to the derivation of the word. The word to *redeem* is derived from two latin words (*re* and *emo*) which together mean to *buy again*, or to *repurchase* that which hath been sold to, and is in the possession of, another. Such is evidently the *literal* meaning of the word *redemption*, in many passages of scripture; as in the following. *Leviticus* xxv. 25, and 47, 48, 49. *Spiritual* redemption, then, it is evident, is the act of *repurchasing* the spirit, or soul, after it hath been spiritually sold to another. Now we read of being "*sold under sin*," and of those who "*sell themselves to do that which is evil*;" we also read of a "*purchased people*," "*purchased by God*," and "*bought with a price*;" from which it is evident, that, according to the above definition, to REDEEM is to *deliver from damnation*, *rescue from eternal death*, *snatch out of hell*, and to *pluck out*

out of the hands of the devil, those who were led captive and bound by him: as it is written, "For this end was the Son of God manifested, that he might DESTROY THE WORKS OF THE DEVIL." 1 JOHN iii. 8.

But, by reason of its exceeding importance, it may be useful to be somewhat more explicit on this subject: the reader will observe, then, that after man, by "*seeking out many inventions,*" had fallen from the state of original perfection, and had come under the bondage and yoke of *sin*, it was mercifully promised that "*the seed of the woman should bruise the SERPENT'S head.*" GEN. iii. 15. Now, by this SERPENT, whose head the Redeemer was to bruise, or in other words, whose dominion he was to put down, we are to understand, agreeable to the interpretation given in the *Apocalypse*, "*The DEVIL, or SATAN, which deceiveth the whole world.*" xii. 10. and by the DEVIL, or SATAN, we are not to understand, as some have conjectured, only *one* being shedding his baneful and destructive influence into the mind, but many; "*their name is LEGION, because THEY ARE MANY.*" MARK v. 9. and these many St. PAUL denominates "*principalities and powers, the rulers of the darkness of this world and of spiritual wickedness in high places.*" EPH. vi. 12. It was these, therefore, whose dominion the Redeemer destroyed; agreeable to what is written, "*He spoiled principalities and powers, and made a shew of them, openly triumphing over them in it.*" COL. ii. 15.

At the coming of CHRIST "*the rulers of darkness and wickedness*" had acquired an almost universal dominion over mankind; both *soul* and *body* were infested with their destructive influences; not only the rational and natural minds, but even the very *corporeal* part was under the influence of those who are called the "*destroyer.*"

stroyer." REV. ix. 11. inſomuch that that there is reaſon to believe, that "*except thoſe days had been ſhortened, no fleſh could have been ſaved.*" The Father of mercies beheld the ſituation of his creatures, compaſſionated their diſtreſſes, and raiſed his almighty arm to effect their relief; "*Now is the judgment of this world, ſaid the Redeemer; now ſhall the prince of this world be caſt out.*" JOHN xii. 31. "*I beheld SATAN as lightning fall from heaven.*" LUKE x. 18. "*Be of good cheer, I have overcome the world.*" JOHN xvi.

But the reader, perhaps, may be diſpoſed to aſk the reaſon why all this could not be effected without the *Incarnation*, or aſſumption of the human nature; and that he may receive ſatisſactory information on this head, the following extract is given.

V. *The work of an incarnate God.* "It has been ſhewn that Redemption was a work purely divine, conſequently that it only could be effected by an omnipotent God. The reaſon why it was neceſſary for this God to be incarnate, that is, to be made man, in order to effect redemption, is, becauſe JEHOVAH God, ſuch as he is in his infinite eſſence, cannot approach unto hell, much leſs enter into it; being in that eſſence in the pureſt and firſt principles of all things. Wherefore JEHOVAH God, being ſuch in his eſſence, if he had only breathed on the inhabitants of hell, would have deprived them inſtantly of life;

life; for he said to *Moses*, who was desirous of seeing him, "*Thou canst not see my face; for there shall no man see me and live.*" EXOD. xxxiii. 20. and if *Moses* could not see him much less could infernal spirits, who, being in the lowest degree of unregenerate nature, are in the last, the most dense, and thereby the most distant state from GOD; consequently, unless JEHOVAH GOD had assumed the *humanity*, and had thus *cloathed himself with body*, which is in the last and lowest effects, as he himself is in the first principles, it would have been vain to have attempted redemption. For who can attack an enemy unless he approacheth towards him, and is furnished with arms for the battle? or who can disperse and destroy dragons, hydras, and basilisks in the wilderness, unless he covers his body with a coat of mail, his head with an helmet, and is armed with a spear in his hand? By these, and such like comparisons, the combat which the omnipotent GOD waged with the hells may be in some sort illustrated, though by no means perfectly represented; which combat he could not possibly have engaged in, unless he had first put on the *humanity*. But it is to be observed, that the combat which the LORD waged with the hells
was

was not a lip combat, as between reasoners and disputers, because such kind of warfare would have had no effect in such a case ; but it was a *spiritual* combat, or the combat of divine truth originating from divine good, which was the LORD's vital essence; the influx whereof, in its visible manifestation, was irresistible in the hells; for such power is contained in it, that the infernal genii fly at the very perception of it, cast themselves into the deep, and creep into clefts and caverns to conceal themselves, according to the description given of them by *Isaiab* in these words; "*They shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, when he ariseth to shake terribly the earth.*" ch. ii. 19. and in the Revelation, "*They shall hide themselves in the dens, and in the rocks of the mountains, and shall say to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.*" ch. vi. 15, 16, 17." U. T. 124.

Nothing can be more satisfactorily evident than what is here taught; viz. that without a *medium* the infinite JEHOVAH could not have made any approaches to the *rulers of darkness and wickedness*, without effecting their immediate annihilation: it was needful, therefore, that the naked deity, so to speak, should be, in some way or other, *cloathed* previous to effecting the

work of redemption. Now, in old time, JEHOVAH approached unto the prophets by the medium of an angel, through whom he spake: A. C. 1925. such, for example, was the angel who went before the Israelites to the Holy Land; of whom it was said, "*My name, (or nature) is in him.*" EXOD. xxiii. 21. A manifestation like that, however, in the present instance, would not have answered the designed end, by reason of the exceeding contrariety which would still have existed between the *angelic* and the *infernal* mind. "*He took not on him, therefore, of the nature of angels, but of the seed of Abraham.*" HEB. ii. 16. He assumed a human nature from the mother *Mary* which was infirm, corrupt, and evil as that of other men; and "*appeared in the likeness of sinful flesh.*" ROM. viii. 3. "*when the fullness of time was come, he sent forth his son, MADE OF A WOMAN, MADE UNDER THE LAW, to redeem those who were under the law, that they might receive the adoption of sons.*" GAL. iv. 4. "*Forasmuch as the children are partakers of FLESH AND BLOOD, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the DEVIL, and deliver them who through fear of death were all their life time subject to bondage.*" HEB. ii. 14, 15. Cloathed with such a body, JESUS CHRIST could approach unto the rulers of darkness and wickedness, as they, on their part, could approach unto him; and, having thus access unto them by a power derived from the indwelling JEHOVAH, could subdue and subjugate them, and thus redeem the world. This was really effected; even as MOSES delivered *Israel* from the captivity of *Egypt*, or as DAVID rescued the kid from the jaws of the *lion* and the *bear*, even so did JESUS CHRIST deliver the world from the bondage of the principalities and powers.

VI. § *The particular, or individual Redemption.* “ In the combats or temptations of particular men, the LORD worketh a *particular* redemption, as he worked a *general* one during his abode in the world : by his own combats and temptations in the world, the LORD glorified his humanity, that is, made it divine ; in like manner, at this day, with every particular man, during his state of temptation, he fighteth therein for him, and overcometh the infernal spirits which infest him, and after temptation glorifieth him, that is, rendereth him spiritual. The LORD, after having wrought universal redemption, reduced to order all things both in heaven, (*Luke* x. 18) and hell ; in like manner with man, after temptation, he reduceth to order all things in him that belong to heaven and the world. The Lord, after redemption, established a new church ; in like manner he also established in man the things appertaining to the church, and maketh him a church in particular. The LORD, after redemption, conferred peace on those who believed on him, for he said, “ *Peace I leave with you, my peace I give unto you ; not as the world giveth, give I unto you.*” JOHN xiv. 27. In like manner he giveth man, after temptation, a

perception of peace, that is, joy and consolation of mind. From these circumstances it is evident, that the LORD is a redeemer to all eternity." U. T. 599.

VII. "The LORD alone fighteth in men who are engaged in the combats of temptations, and alone overcometh; for man, by his own proper power, can do nothing in opposition to evil spirits." A. C. 1692.

VIII. "Every man, when he first be-
 ginneth to engage in spiritual combat, ima-
 gineth those goodneses and truths, by which
 he supporteth the combat, to be his own;
 that is, he attributeth them to himself, and
 at the same time attributeth to himself the
 power by which he resisteth. Before man is
 regenerated, it is impossible for him to know,
 so as to be enabled to say that he knoweth,
 acknowledgeth and believeth, that nothing
 good and true is from himself, but that all
 goodness and truth are from the LORD; and
 also that he is not able to resist any evil or
 any false by his own proper power; for he
 doth not know that evil spirits excite and in-
 fuse evils and falses, and still less that by evil
 spirits he hath communication with hell, and
 that hell with all its weight presseth upon
 him,

him, as the sea doth upon all the parts of a pier or mound raised to oppose its waves; nevertheless since, before regeneration, he must needs imagine that he fighteth by his own strength, he is also permitted to imagine so, and thus he is introduced into combats or into temptations, but afterwards he is more and more enlightened." A. C. 1661.

IX. "Redemption is deliverance from hell, and salvation by conjunction with the LORD; and as this is effected by regeneration, therefore by the redeemed are signified they who are regenerated, and so redeemed by the LORD." A. R. 619.

X. "Those who from what is false are restored to what is true, thus who are delivered by the LORD from hell, and led to heaven, are called the *redeemed*; and the LORD the *redeemer*: to *redeem* signifies to vindicate from evils and to free from errors, thus from hell, and to reform and regenerate." A. E. 860.

What the author teacheth in the above extracts, respecting the necessity of an individual redemption, the combats of the faithful with their spiritual enemies, the *appearance* of its being done by *themselves*, but the reality of its being performed by the LORD, &c. will be found exactly agreeable to the testimony of the experienced

enced and enlightened apostle; who saith on this subject, "*Finally, my brethren, be strong in the LORD, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (or, as in the original, against wicked spirits) in high places.*" EPHE. vi. 10, 11, 12.

It is evident from this testimony, 1st, that the mind is surrounded with spiritual enemies, 2^{dly}, that the faithful *wrestle* or *combat* with them, to all appearance of themselves, but that, 3^{dly}, it is really the LORD who fighteth in and for them. The truth is, that both the principle of *faith*, and also the *strength* which faith procures, are from the LORD; and therefore, after all, they have reason to say "*not unto us be the glory given, but unto the LORD, for his mercy and truth's sake.*"

As the SON OF MAN, by a divine power derived from the indwelling JEHOVAH, redeemed the world from the bondage of its enemies, even so the principle of FAITH redeems from its enemies the little world of our own minds, by a spiritual power derived from the spirit of CHRIST, "the kingdom of GOD within us." LUKE xvii. 21. But as both the "SON OF MAN" and the divine power were from JEHOVAH, and therefore he alone was the redeemer in the work of the general redemption, even so the principle of FAITH, and the spiritual power whereby we are enabled to withstand our enemies, are both from the LORD JESUS CHRIST; therefore to him, after all, is the glory to be given.

XI. The

XI. *The MEANS of such redemption.*

"That man is created to inherit eternal life, and that every man may inherit it, if so be he only liveth according to the means of salvation prescribed in the word, is a truth which every christian, and even every gentile, who hath any religion and sound reason, assenteth to. The means of salvation however are manifold; and yet they all, and every one of them, have relation to *living well*, and *believing aright*; consequently to *charity* and *faith*; for charity consisteth in living well, and faith in believing aright. These two general means of salvation, which include all particular means, are not only prescribed to man in the word, but are also commanded; and by reason of their being commanded, it follows of consequence that man, by virtue of those means, may secure to himself eternal life, through the power given and communicated to him from God." U. T. 340.

XII. "The divine providence is continually in the operation of saving man; but more cannot be saved than desire to be saved; and they desire to be saved who *acknowledge God* and *are led by him*; and they do

do not desire to be saved who do not acknowledge God, but lead or guide themselves; for the latter do not think of eternal life and salvation, whereas the former do." PROV. 333.

XIII. "There are two essentials, by which conjunction with the LORD, and hence salvation, is effected; viz. *the acknowledgment of one God, and repentance of life.*" A. R. 9.

XIV. "The reason why all the doctrine of the new church hath relation to these two things, viz. *Faith in the LORD, and a life according to his commandments*, is, because they are the universals thereof, on which all its singulars depend, and essentials from which all formalities proceed; therefore the soul and life of all doctrine: they are two, but cannot be separate." A. R. 903.

That the above mentioned, viz. a faith in God as manifested in the LORD JESUS CHRIST, and repentance of life, by an obedience to his commandments, are the two essential terms of salvation, is evident from many parts of sacred scripture. Thus it is written, "*Trust in the LORD and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*" Ps. xxxvii. 3. "*Wait on the LORD and KEEP HIS WAYS; so shall he exalt thee to inherit the land.*" Ps. xxxvii. 34. "*God is no respecter of persons; but in every nation he that feareth God, and worketh righteousness, is accepted with him.*" ACTS x. 34.

XV. § *Faith*

XV. § *Faith in the LORD.* “The reason why saving faith is to believe on God the Saviour, is, because he is God and man, and he is in the *Father*, and the *Father* is in him, and thus they are one; wherefore, all who approach him, approach the *Father* also at the same time, and thereby approach the one and only God; and faith directed towards any other, can have no power of salvation in it. That we ought to believe, or to have faith on the SON OF GOD, the Redeemer and Saviour, conceived of JEHOVAH, and born of the virgin Mary, called JESUS CHRIST, is evident from the injunctions so frequently repeated by him and his apostles. That he himself enjoined faith in himself, is evident from the following passages:—“*JESUS said, This is the will of him that sent me, that every one that seeth the SON, and BELIEVETH ON HIM, may have everlasting life; and I will raise him up at the last day.*” JOHN VI. 40. “*He that BELIEVETH on the SON hath everlasting life; and he that believeth not the SON shall not see life, but the wrath of GOD abideth on him.*” JOHN III. 36. “*That whosoever BELIEVETH ON HIM should not perish, but have everlasting life; for GOD so loved the world that he gave his ONLY BEGOTTEN SON, that whosoever be-*
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believeth on him should not perish, but have everlasting life." JOHN iii. 15, 16. " JESUS said, I am the resurrection and the life; he that BELIEVETH ON ME shall not die eternally."

JOHN xi. 25, 26. " Verily, verily, I say unto you, he that believeth on me hath everlasting life; I am the bread of life." JOHN vi. 47, 48.

" I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." John vi. 35. " JESUS cried, saying, if any man thirst, let him come unto me and drink; he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." John vii. 37, 38.

" They said unto JESUS, what might we do that we might work the works of GOD? JESUS answered and said unto them, this is the work of GOD, that ye believe on him whom he hath sent."

John vi. 28, 29. " While ye have the light, believe on the light, that ye may be the children of the light." John xii. 36. " He that

believeth on the SON OF GOD is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten SON OF GOD." John iii. 18.

" These things are written that ye may believe that JESUS is the SON OF GOD, and that believing ye may have life in his name." John xx. 31.

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"If ye believe not that I am, ye shall die in your sins." John viii. 24. "JESUS said, when the comforter is come, he will reprove the world of sin, of righteousness, and of judgment; of sin, because they believe not on me." John xvi. 8."
 U. T. 337.

XVI. "The reason why the LORD GOD the SAVIOUR ought to be approached is, because he is GOD of heaven and earth, the redeemer and saviour, who hath omnipotence, omniscience, omnipresence, essential mercy, and at the same time righteousness; and whereas man is his creature, and the church his sheepfold, he hath over and over in the new covenant enjoined, that men should approach, worship, and adore him. That he alone ought to be approached, is insisted on in these words in *John*; "*Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the shepherd of the sheep. I am the door; by me if any man enter in, he shall be saved, and shall find pasture; the thief cometh not but to steal, to kill, and to destroy; I am come that they might have life and abundance; I am the good shepherd.*" ch. x. 1,

2. 9. 10, 11. Man's being forbid to climb up some other way, was intended to prevent his approaching immediately to God the *Father*, who is invisible, and consequently inaccessible, and incapable of conjunction; and therefore he came into the world, and made himself visible, accessible, and capable of conjunction, solely with a view to man's salvation; for unless God be approached in thought as man, all idea of God is lost, and vanisheth like bodily vision when directed towards the wide universe, having nothing substantial to fix upon; the consequence whereof is, that it fixeth on mere emptiness, or on nature, or on something within nature. That the true and very God, who from eternity is one, came into the world, is abundantly evident from the birth of the LORD the saviour, in that he was conceived of the power of the highest by the Holy Ghost; and that consequently his humanity was born of the virgin Mary; whence it follows, that his soul was the very essential divinity, which is called the *Father*, for God is individual, and that the humanity thence born is the humanity of God the *father*, which is called the SON OF GOD. *Luke* i. 32. 34, 35. Hence it farther follows, that whilst the LORD GOD the *Saviour*

viour is approached, God the *Father* is also approached at the same time; wherefore the LORD gave this answer to *Philip*, who desired he would shew him the Father, "*He that seeth me seeth the FATHER; how sayest thou then, shew us the FATHER? Believest thou not that I am in the Father and the Father in me? Believe me that I am in the Father, and the Father in me.*" *John* xiv. 6 to 11." U. T. 538.

Nothing can be more satisfactory, when attentively considered, than what is here taught respecting the necessity of a faith directed towards God, as manifested in the LORD JESUS CHRIST. At the time of the manifestation, "*the world by wisdom knew not God;*" 1 COR, i. 21. Men were worshipping "*they knew not what,*" JOHN iv. 22. and were sacrificing to "*an unknown God.*" ACTS xvii. 23. And "*he who,*" as it has been well said, "*adores an impersonal God, HAS NONE, and is without guide or rudder on an immense abyss, that first absorbs his powers, and next himself.*" Through the medium, however, of JESUS CHRIST, "*the express image of the invisible*" God, men had "*access unto the FATHER.*" EPH. ii. 18. "*No man hath seen God at any time; the only begotten Son, who is in the bosom of the FATHER, HE HATH REVEALED HIM*.*" JOHN i. 18. "*Neither knoweth any man the FATHER; save the Son, and HE TO WHOM THE SON*

* The original word, ἐξηγήσατο, [expofuit] seems to express more than "HATH REVEALED;" it denotes something like "A BRINGING FORTH TO VIEW."

SHALL REVEAL HIM." MAT. xi. 27. "*Thou canst not see my face,*" said JEHOVAH to Moses. EXOD. xxxiii. 20. but the apostles beheld "*the light of the knowledge of the glory of God in the face of Jesus Christ.*" 2 COR. iv. 6. "*I am the way, the truth and the life, saith the LORD; no one cometh unto the FATHER but by ME;*" JOHN xiv. 6. but, "*he that hath seen ME, hath seen the FATHER.*" JOHN xiv. 9. "*If ye had known ME ye should have known the FATHER also; and from henceforth ye have known him and have seen him.*" JOHN xiv. 7. "*He that seeth ME, hath seen him that sent ME.*" JOHN xiv. 9. "*He that receiveth ME, hath received him that sent ME.*" JOHN xiii. 20.

XVII. § *Obedience.* "The LORD is the saviour; but he cannot save man, unless he liveth according to his laws and precepts." A. R. 527.

XVIII. "That fellowship, or community, called the CHURCH, consisteth of all such persons as have the church abiding in them; and the church gaineth admission into every one when he is regenerate; and every one becometh regenerate in proportion as he abstaineth from the evils of sin, and shunneth them as he would shun troops of infernal spirits, whom he saw ready to assault him with burning torches, with intent to cast him on a pile of fire. There are several things which in the first stages of life prepare

pare man for the church, and introduce him into it; but *acts of repentance* alone are efficacious towards forming the church in man. Acts of repentance are all such as make a man disinclined to those evils which are sins against God; in consequence whereof he ceaseth to practise them."

"That repentance is the beginning and foundation of the church, appears evidently from the word of God; for *John the Baptist*, who was sent before to prepare men for that church which the LORD was about to establish, whilst he baptized preached at the same time repentance; wherefore his baptism was called the baptism of repentance; because by baptism was signified spiritual washing, which is cleansing from sins: this he did in *Jordan*, because *Jordan* signified introduction into the church, being the first boundary of the land of *Canaan*, where the church was established. The LORD himself also preached repentance for the remission of sins, thereby teaching that repentance is the beginning and foundation of the church; and that, in proportion as man performeth it, in the same proportion are sins removed in him; and, as they are removed, so far they are forgiven, or remitted.

Moreover,

Moreover, the LORD enjoined his twelve apostles, and the seventy also, to preach repentance; whence it is evident, that repentance is the beginning and foundation of the church." U. T. 510.

XIX. That repentance ought to be performed, and that man's salvation dependeth thereupon, is plain from many passages, and positive declarations of the LORD in the word, of which we shall here adduce the following: "*John preached the baptism of repentance, and said, Bring forth fruits worthy of repentance.*" Luke iii. 3. 8. Mark i. 4. "*JESUS began to preach, and say, Repent ye, for the kingdom of heaven is at hand.*" Matt. iv. 17. Mark i. 14, 15. "*Except ye repent, ye shall all likewise perish.*" Luke xii. 5. "*JESUS said unto his disciples, that repentance and remission of sins, should be preached in his name among all nations.*" Luke xxiv. 47. Wherefore, "*Peter preached repentance and baptism in the name of JESUS CHRIST, for the remission of sins.*" Acts ii. 38. and also said, "*Repent ye, and be converted, that your sins may be blotted out.*" ch. iii. 19. and "*Paul preached to all men to repent.*" Acts xvii. 30. and "*shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the gentiles,*
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that they should repent, and turn to God, and do works meet for Repentance." *Acts* xxvi. 20. and testified both to the Jews, and also to the Greeks, *Repentance towards God, and faith towards our Lord Jesus Christ.*" *Acts* xx. 21. The LORD also said to the church at Ephesus, "I have somewhat against thee, because thou hast left thy first love; repent, therefore, or else I will remove thy candlestick out of his place, except thou repent." *Rev.* ii. 2. 4, 5. and to the church in Pergamos, "I know thy works; Repent." *ch.* ii. 16. and to the church in Thyatira, "I will give her up to affliction, except she repent of her work." *ch.* ii. 19. 22, 23. and to the church of the Laodiceans, "I know thy works, be zealous, therefore, and repent." *ch.* iii. 15. 19. "There is joy in heaven over one sinner that repenteth." *Luke* xv. 7. With many other passages to the same purpose. Hence it is evident that repentance is a duty which ought to be performed." U. T. 528.

XX. "It may be asked, how is repentance to be performed? I answer, *actually*; that is, by a man's examining himself, knowing and acknowledging his sins, and beginning a new life. There can be no such thing as repentance without self-examination; but,

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to what purpose is self-examination, except that a man may know his sins? and to what purpose is such knowledge, but that he may acknowledge them to be in him? and to what purpose are all the three duties, but that he may confess his sins before the LORD, and pray for divine succours; and thus begin a new life; which is the end to which every previous step is pointed. This is actual repentance; and this the method by which it is to be performed, as may appear plain to every one from the nature of baptism; by the washing whereof is signified regeneration; for therein the sponsors promise for the child that he will renounce the DEVIL and all his works. In like manner it may appear plain from the LORD's supper; previous whereto all are admonished to repent of their sins, and turn themselves to GOD, and begin a new life: it is plain, also, from the catechism, or decalogue, which is in the hands of all christians; six commandments whereof enjoin only that man should not commit evils; because, unless he removeth them by repentance, he cannot possibly love his neighbour, and much less GOD; when, nevertheless, on these two duties hang all the law and the prophets; that is, the word, and consequently salvation. Actual

tual repentance, if it be successively repeated, viz. as often as a man prepareth himself to partake of the holy supper, supposing him afterwards to abstain from one or more sins, which he discovereth in himself, is sufficient to initiate him into an actual state of repentance; and when he is in that state, he is in the way to heaven; for then he beginneth from a natural man to become spiritual, and to be born anew of the LORD." U. T. 530.

As in certain foregoing extracts there was clearly shewn the necessity of a FAITH directed towards GOD, as manifested in the LORD JESUS CHRIST, even so, in those which have just been given, there is shewn, with equal clearness, the necessity of an OBEDIENCE to him; or, in other words, a *resolute opposition to every evil influence.*

Reader, it is probable, that by the reading or hearing of that holy WORD, which is "*quick and powerful, and a discernor of the thoughts and intents of the heart,*" thou hast arrived at a right knowledge of the state of thy soul by nature; and hast discovered that all thy *desires and thoughts*, thine *ends and intentions*, thy *words and works*, are, naturally, under the selfish and worldly influence of "*the rulers of the darkness of this world, and of wicked spirits in high places;*" EPH. vi. 12. that thou art far from thy father's house, and wandering in a far country, amidst savages and strangers. The important discovery hath made, it is probable, a forcible impression on thy mind: like the Jews to whom *Peter* preached, thou art "*pricked at heart;*" thou art experiencing

a "godly sorrow;" and, from a fear of everlasting wretchedness, hast been led to exclaim, "*Men and brethren, what shall I do?*" "*What shall I do to be saved?*" "*What shall I do to inherit eternal life?*" "*Who shall shew me any good thing?*" "*Who shall deliver me from the body of this death?*"

Happily for thee, the same scriptures which made bare thy wounds, supply an effectual remedy for thy relief; teaching that the LORD JESUS CHRIST is the Saviour, the Redeemer, the Deliverer which thou so painfully didst experience the want of, "*being made unto us wisdom, and righteousness, and sanctification, and redemption.*" 1 COR. i. 30.

In answer to thine enquiries, respecting the means of attaining that salvation which is by him, it has been revealed to thee, no doubt, that such salvation is attained, in the first place, by a FAITH in him: as it is written, "*GOD so loved the world, that he gave his only begotten Son, that whosoever BELIEVETH ON HIM should not perish, but have everlasting life.*" JOHN iii. 16. Perceiving the necessity of such a faith, thou hast read thy bible, it is probable, with the express purpose of hearing the welcome information that JESUS CHRIST is the friendly saviour of sinners; and thou hast confirmed thyself in this eternal truth, that had not he "*fulfilled all righteousness,*" suffered, and rose again, salvation could not possibly have been effected. Thine eye and thy thoughts are, therefore, ever fixed upon the Saviour who, by "*his agony and bloody sweat, by his glorious resurrection and ascension, and by the coming of the Holy Ghost,*" is the deliverer of souls—JESUS "*is precious to thee,*" and thou findest in him a balm for the sorrows of the heart, and a comfortable solace for thy spiritual afflictions.

Know,

Know, however, and be fully assured, that however needful a FAITH in the LORD may be, an OBEDIENCE to his will is equally requisite; agreeable to what is written, "*CHRIST, being made perfect, became the author of eternal salvation unto all them that OBEY him.*" HEB. v. 9. without OBEDIENCE to his will, he is not the author of eternal salvation; the extent of his adorable merits is lost to thee, and a mere belief in them of small avail. He suffered, that he might enter into glory; as it is written, "*ought not CHRIST to have suffered these things and enter into his glory?*" LUKE xxiv. 26. also JOHN xii. 23. and he "entered into glory" to the end that the HOLY GHOST might be given; as it is written, "*The Holy Ghost was not yet given, because JESUS was not yet GLORIFIED.*" JOHN vii. 39. and the HOLY GHOST, for which he suffered and was glorified, is fully given unto those alone who are obedient to his will; agreeable to the words of PETER, "*He hath given the Holy Ghost to them which OBEY him.*" ACTS v. 32. OBEDIENCE, therefore, is needful, as well as *faith*, in order to the full attainment of that "*wisdom, and righteousness, and sanctification, and redemption,*" which are derived from the Saviour GOD; it is in proportion as we "*put off concerning the former conversation the old man which is corrupt, according to deceitful lusts, that we are renewed in the spirit of our minds, and put on a new man, which after GOD is created in righteousness and true holiness.*" EPH. iv. 22.

My brother, thy SAVIOUR saith unto thee, "*Why callest thou me LORD! LORD! and doest not the things which I say.*" LUKE vi. 46. "*If thou wouldst enter into life, keep the commandments.*" MATT. xix. 17. "COME OUT FROM AMONG THEM, and BE THOU SEPARATE, and TOUCH NOT THE UNCLEAN THING, and
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I will receive you: and I will be a father unto you; and ye shall be my sons and daughters, saith the LORD ALMIGHTY." 2 COR. vi. 17. "*Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and he will have mercy upon him; and to our God, and he will abundantly pardon."* ISA. lv. 7. Resolve then to do this; and whenever any proud, or worldly, or sensual intencion, purpose, or thought do indicate the presence of thy spiritual enemies, fully conscious that it will "*profit thee nothing to gain the whole world and lose thine own soul;*" MATT. xvi. 26. say unto thyself, "*I will not do this great wickedness and sin against God."* GEN. xxxix. 9. "*resist the Devil, and he will flee from thee; draw nigh unto God and he will draw nigh unto thee."* JAMES iv. 7, 8.

C A P. VI.

THE GLORIFICATION.

Having already considered the true nature of that REDEMPTION which, as we have seen, was *one* great end of the manifestation, we shall now consider the *second* end, which was that of the GLORIFICATION of the *humanity*. On this subject modern theologians are altogether silent; although, without a true knowledge, and clear idea of it, it is impossible that the holy word should be fully understood, or that we should rationally "*honour the SON, even as we honour the FATHER."* JOHN v. 23. The following extracts are offered, therefore, for the reader's most serious consideration.

I. § *What.* "THE LORD indeed was born as another man, and had an infirm human
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man [principle] from the mother ; but he totally expelled this [principle], so that he was no longer the son of MARY, and *made the human [principle] in himself* DIVINE, which is meant by his being GLORIFIED." A. C. 4692.

II. " After that the LORD had expelled hereditary evil, and thereby purified the organical [vessels or substances] of the human essence, these also received life ; so that the LORD, as he was life with respect to the *internal* man, was made life also with respect to the *external* man ; this is what is signified by GLORIFICATION ; as in *John* xiii. 31, 32. xvii. 1. 5. xii. 28." A. C. 1603.

III. " To be GLORIFIED, and to be *united to the divine [principle]*, is the same thing." A. C. 2826.

IV. " The humanity which appertained to him, was from the mother, consequently it was infirm, having with it an hereditary principle from the mother, which he overcame by temptation combats, and entirely expelled, in so much that nothing remained of the infirm and hereditary principle derived from the mother ; yea, at last, nothing which was from the mother remained, so that he totally put off every thing maternal, to such a degree as to be
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no longer her son ; according to what he himself saith in *Mark*—" *They said unto JESUS, Behold thy mother and thy brethren without seek thee! And he answered and said unto them, saying, Who is my mother and my brethren? And looking round upon them who sat about him, he said, Behold my mother and my brethren; for whosoever shall do the will of GOD, he is my brother, and my sister, and my mother.*" iii. 32. to 35. *Matt. xii. Luke viii.*" A. C. 2159.

V. " The LORD made the very corporeal principle in himself divine, as well the sensual things thereof, as the recipients; wherefore he rose again from the sepulchre with his body, and likewise, after his resurrection, said to his disciples, " *See my hands and my feet, that it is I myself; handle me and see: for a spirit hath not flesh and bones as ye see me have.*" *Luke xxiv. 39.*" A. C. 5078. also A. C. 1729. 2083.

VI. " The glorification of the LORD is the glorification of his humanity, which he assumed in the world; and the glorified humanity of the LORD is the DIVINE NATURAL: that this is the case, is evident from this circumstance, that the LORD rose from the sepulchre with his *complete body which he had in*
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the world, and left nothing behind him therein; consequently, that he took thence along with him the real natural humanity, *complete from first to last.* From whence it appears, that his natural body, by GLORIFICATION, was made divine; wherefore Paul saith, that "*in CHRIST dwelleth all the fullness of the godhead* **BODILY.**" *Coloss. ii. 9.* and *John*, that "*JESUS CHRIST, the Son of GOD, is the true GOD.*" *1 John v. 20, 21.* Hence the angels know that the LORD alone, in the whole spiritual world, is perfect man." U. T. 109.

VII. "It may be asked, in what consisted the trinity which was in GOD, before the LORD assumed the humanity, and made it divine in the world? At that time GOD was in like manner man, and there were appertaining to him a divine principle, a divine human principle, and a divine proceeding; or a divine esse, divine existere, and divine procedere; for, as hath been observed, there can be no GOD without a *trinity*. But, the divine human principle was not then divine to the very *ultimates*; the ultimates are what are called **FLESH** and **BONES**. These also were made divine by the LORD, when he was in the world; this was accessory (or superinduced) and this is

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now the divine humanity appertaining to God. This may be also illustrated by the following comparison : Every angel is man ; there existeth in every angel a soul, a body, and what thence proceedeth ; nevertheless, an angel is not a perfect man, not having *flesh and bones* like unto a man in the world. That the LORD made his humanity divine to the very ultimates, which are called flesh and bones, he shewed his disciples (who believed they saw a spirit, when they saw the LORD) in saying to them, "*Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have.*" From which it follows, that now God is man more than the angels. The comparison is made with an angel and with a man ; howbeit it is to be understood that God is life in himself, but an angel is not life in himself, being only a recipient of life." A. E. 1112.

In addition to, and in illustration of, the above extracts, the reader is requested to attend to the following observations.

Although the *inmost soul* of JESUS CHRIST was JEHOVAH or the FATHER, yet his *humanity* was *not* JEHOVAH, but of a distinct nature.

With regard to this HUMANITY, it should be observed, that it consisted of the *rational* mind, the *natural* mind, and the *body* : the RATIONAL mind, which was opened

opened and formed at the age of *youth*, was indeed *from* the FATHER, so also was the NATURAL mind opened and formed at the age of *childhood*, LUKE i. 80. ii. 40. 52. as well as even the BODY itself in proportion as it was *purified, perfected, and prepared for GLORIFICATION*; (for the *first* body was "*made of a woman*," GAL. iv. 4. but the second was "*without mother*;" HEB. vii. 3. also MARK iii. 33. The first was "*made under the law*," GAL. iv. 4. and thus imperfect, infirm, and impure; but the second was a "*holy one*," ACTS xiii. 35. pure and perfect; the *first* was the son of *Mary*, but the second was "*declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead*;" the first "*was made of the seed of David*," the *second* was *David's LORD*, MARK xii. 37.) Nevertheless, although the HUMANITY (consisting of the *rational and natural* minds, together with the *body*) did thus "*proceed forth and come from*" the indwelling FATHER, JOHN viii. 42. Although it "*came out from him*," JOHN xvii. 8. yet it was *not* the FATHER, any more than, comparatively, the beams which proceed forth and come out from the *sun* are the *sun itself*, or than the streams which proceed from a fountain are the fountain itself.

Such was the HUMANITY, or human nature; which, unlike every other, was capable of being GLORIFIED, or united to the infinite and eternal glory of JEHOVAH himself; and this was the GLORIFICATION alluded to. As "*the bush burned with fire, and was not consumed*," EXOD. ii. even so the *Humanity* was united to the eternal JEHOVAH; as the arterial blood filleth the whole body, even so "*it pleased the FATHER that in him should all fullness dwell*," COL. i. 19.

This GLORIFICATION, however, it must be added, was not effected *at once*, but gradually and successively. Vide JOHN xii. 28. It commenced from the interiors of the rational mind; and, even as the precious oil which was poured on the head of AARON “*ran down to the skirts of his garment,*” in like manner the infinite and eternal glory descended gradually from the *higher* principles of the MESSIAH, or *anointed one*, down to the *ultimate* or *lowest* of all; until, finally, the very *body* itself “*ascended to its FATHER and our FATHER, to its God and our God.*” JOHN xx. 17.

VIII. § *How and by what means effected.*
 “In regeneration, as in a kind of image, it appears how the LORD glorified his human principle, or what is the same thing, made it divine; for, as the LORD altogether changed his human state into divine, so also the LORD with man, when he regenerates him, altogether changes his state; for he makes his old man new.” A. C. 3296.

IX. “The union could no otherwise be effected, than by the most grievous temptation combats and victories, and at length by the last combat, which was that of the cross.” A. C. 2776.

That the *regeneration* of man is an *image* of the GLORIFICATION of the LORD, is evident from his own words. “*Ye which have followed me in the regeneration.*” MATT. xix. 28. and again, “*Ye are they which have continued with me in my temptations; and I ap-*
point

point unto you a kingdom, as my FATHER hath appointed unto me." LUKE xxii. 28. Let us then attend to the various circumstances of the regenerate life, and we shall thereby attain a still clearer idea of the manner in which the GLORIFICATION was effected.

As soon as we have arrived at that first state when the interior, the supreme, affections and thoughts are raised heavenward, there exist in us (exclusive of the kingdom of God in the centre of the soul, *Luke xvii. 21*) a HOLY mind and an UNHOLY one, which, in the language of the experienced apostle, are called "the *spirit* and the *flesh*;" the "law of the mind and the law of the members;" the spiritual mind and "the carnal mind." Even so, in JESUS CHRIST (exclusive of the indwelling JEHOVAH) there existed an holy principle and an unholy one; the former being that which came out or proceeded from the FATHER, "*holy, harmless, undefiled, separate from sinners, and made higher than the heavens.*" HEB. vii. 25. and the latter being that which was assumed from the mother, being "*made under the law.*" GAL. iv. 4. Now, seeing that there are in us those two contrary principles, we must needs, as an inevitable consequence, endure TEMPTATIONS; or, in other words, "*the FLESH must needs lust against the SPIRIT, and the SPIRIT against the FLESH, the one being contrary to the other;*" "*the law of the members will be at war with the law of the mind;*" "*the CARNAL mind will be at enmity with the SPIRITUAL mind,*" and the "*son of the bond-woman will hate and persecute the son of the freed-woman;*" and these states of temptation, or spiritual trial, when the holy mind is opposed by the unholy, and the unholy is restrained by that which is holy, must needs be states of mourning and of suffering; and, from the cold and gloomy influence of the carnal mind, we must needs appear, at those seasons,

seasons, at a distance from GOD, and forsaken of him : although this is only an *appearance*, for GOD “*for-
saketh not his saints ;*” PSA. xxvii. 28. he “*never fail-
eth or forsaketh them.*” JOSHUA i. 5.

Such also were the states which JESUS CHRIST en-
dured. Although “*without* (actual or appropriated)
sin,” ye he was “*tempted in all points, as we are tempt-
ed ;*” HEB. iv. 15. he was “*tempted of the devil ;*”
MATT. iv. 1. he also *mourned*, JOHN xi. 38. and *suf-
fered*, LUKE xxiv. 26. prayed to GOD, as to one at a dis-
tance from himself ; MATT. xxvi. 39. and *appeared* to
be forsaken of his FATHER, MATT. xxvii. 46.

The temptations of the faithful, however, painful as
they may be, are attended with the most blessed effects :
evils are thereby ejected, and the mind attains to a fuller
conjunction with the LORD ; as it is written, “*Resist
the devil, and he will flee from thee ; draw nigh unto
GOD, and he will draw nigh unto thee.*” JAMES iv. 7.
And again ; “*Blessed is the man that endureth tempta-
tion ; for when he is tried he shall receive the crown of
life, which the LORD hath promised to them that love
him.*” JAMES i. 12.

In like manner, the grievous temptations of JESUS
CHRIST were attended with the most glorious effects
that can be conceived ; nothing less than a successive
purification of the HUMANITY from its maternal infirmi-
ties and imperfections, and a fuller and more perfect
union with JEHOVAH ; as it is written, “*Ought not
CHRIST to suffer these things, and so to enter into his
GLORY ;*” LUKE xxiv. 26. “*The Captain of our Sal-
vation was made perfect through sufferings.*” HEB. ii. 10.

Thus it appears evidently, that the *regeneration* of
man is an image of the LORD'S GLORIFICATION. It is
true,

true, indeed, that in some respects they differ. 1. *We* have to experience the state of penitence for *actual sin*, but not so the LORD; because “*none could ever convince him of sin* ;” JOHN viii. 46. 2. The LORD was united to the infinite and eternal JEHOVAH, which constituted his inmost soul; but we are only conjoined to the spirit of CHRIST, the “*kingdom of God within us*.” 3. The LORD glorified even the *corporeal principle*, or BODY; but the regeneration of man terminates in the natural mind. Thus, in some respects, do the REGENERATION and GLORIFICATION differ from each other; howbeit they are, notwithstanding, exceedingly analogous; and the better we acquaint ourselves with the *former*, the clearer idea we shall attain of the *latter*.

X. § *For what end.* “This is that union whereby they may be saved, who are principled in faith grounded in charity; for the essential supreme divine principle could not otherwise reach to mankind, who had removed themselves so far from the celestial and spiritual influences, that they no longer acknowledged them, much less did they perceive them.” A. C. 2776.

XI. “Inasmuch as man is such that he is utterly incapable of forming an idea of thought concerning abstract principles, unless he adjoins *somewhat natural, which had entered from the world through sensual things*, (for without such a natural *somewhat* his thought

thought perishes as in an abyfs, and is diffipated) therefore, left the divine (principle or being) should perish with man altogether immersed in corporeal and worldly things, and in cafes where it remained, should be defiled by an unclean idea, and together therewith, every thing celestial and fpiritual should fuffer in like manner, it pleased JEHOVAH to prefent himfelf actually fuch as he is, and fuch as he appears in heaven; viz. as a divine man. This divine [principle] or this JEHOVAH, in heaven is the LORD from eternity; the fame principle alfo the LORD took upon him when he glorified, or made the human [principle] in himfelf divine." A. C. 5110.

The end for which the GLORIFICATION was effected, as here affigned, viz. that thereby mankind might approach unto a *known* and *visible* God, will be found exactly confiftent with the testimony of the apofle; who, in fpeaking of the ends or purpofes for which the LORD was exalted or glorified, fays, that he was "*exalted, and given a name that is above every other name, that at the name of JESUS EVERY KNEE SHOULD BOW, of things in heaven, of things on earth, and things under the earth.*" See further on this fubject in p. 45.

Such, then, is that GLORIFICATION which was the fecond great end for which the LORD came into the world; by a ferious attention to which, and efpecially by confidering the real ftate of the HUMANITY when GLORIFIED, we fhall fee with clearnefs why the SON is to receive *equal honor as the FATHER*. JOHN V. 23.

I. The

I. The *humanity* was then in all respects *equal* to the FATHER, and possessed of the same essence, attributes, and perfections. We find the LORD saying, therefore, in the course of the GLORIFICATION, “*all that the FATHER hath is MINE* ;” JOHN xvi. 15. for “*it pleased the FATHER that in him should ALL FULLNESS DWELL*.” COL. i. 19. “*The FATHER loved the SON, and gave ALL THINGS INTO HIS HAND*.” JOHN iii. 35. As the FATHER, therefore, had “*LIFE IN HIMSELF* ; even so the SON had LIFE IN HIMSELF.” JOHN v. 26. As the FATHER is ALMIGHTY, even so the SON hath “*all power in heaven and on earth*.” MATT. xxviii. 18. “*As the FATHER worketh, so also worketh the SON*.” JOHN v. 17. “*Whatsoever things the FATHER doeth, so also doeth the SON*.” JOHN v. 19. “*As the FATHER raiseth the dead and quickeneth them, even so the SON quickeneth whom he will*.” JOHN v. 21. As the FATHER is omnipresent, even so the SON is “*with us always, even unto the end of the world* ;” MATT. xxviii. 20. and “*wherever two or three are gathered together in HIS NAME, he is in the midst of them*.” MATT. xviii. 20. As the FATHER is omniscient ; so “*he needed not that any should testify concerning man, for he knew what was in man*.” JOHN ii. 25.

II. He is *one with the FATHER* ; as he declared, “*I and my FATHER are ONE*.” JOHN x. 30. For although the FATHER is divine, and the SON is divine, yet there cannot be *two* divine beings, but *one* ; although the FATHER hath *life in himself*, and the SON hath *life in himself*, yet there cannot be *two* fountains of life, but *one* ; although the FATHER is ALMIGHTY, and the SON is ALMIGHTY, yet there cannot be two ALMIGHTIES but *one*. And by *one* we are not to understand, as some have understood, only *unanimous* ; for JONATHAN and DAVID were unanimous, and yet

were not one; but we are to understand by this oneness, one *individual*, one *being*, one *PERSON*.

We are to conceive of the FATHER, or divine essence, as being (not *out of* the SON, *above* the SON, or at *the side* of the SON, thus separate from him, but) *within* the SON; and this we shall find perfectly agreeable to scripture; wherein we read, "*The FATHER is in me.*" JOHN X. 38. "*The FATHER dwelleth in me.*" JOHN XIV. 10. "*GOD was IN CHRIST, reconciling the world unto himself.*" 2 COR. V. 19. "*IN him dwelleth all the fullness of the godhead bodily.*" COL. II. 9. "*We speak before GOD IN CHRIST.*" 2. COR. XII. 19. "*They shall fall down unto thee; they shall make supplication unto thee, saying, surely GOD is IN thee; and there is none else, there is no GOD.*" ISAIAH XLV. From these and similar passages it is evident, that the FATHER and the SON are one, like soul and body: are *one individual Being*, and not two. It is written, therefore, REV. XXI. 22, "*The LORD GOD ALMIGHTY, and the LAMB, are the TEMPLE of it,*" not the TEMPLES, as it would have been written, were they two, but, *the TEMPLE*. As the *glory* dwelt in the Temple, so JEHOVAH dwelleth in the humanity; and as they passed through the *veil*, to go to the holiest, even so, "*through the veil, which is his flesh, we enter, as through a new, and living way, into the holy of holies,*" HEB. X. 20. and "*have access unto the Father,*" EPH. II. 18.

It is further written, REVEL. XXII. 3, 4. "*The thrones of GOD and the LAMB shall be in it; and HIS servants shall serve HIM;*" not *their* servants shall serve *them*, as it would assuredly have been written, had GOD and the LAMB, or JEHOVAH and the HUMANITY, been *two individual beings*, but, "*HIS servants shall*

shall serve HIM, and they shall see HIS face, and HIS name shall be on their foreheads."

Reader, if thou confidereſt, as ſeriously as it deſerves, this ſtate of the LORD JESUS CHRIST, when glorified, that, "*in him dwelleth all the fullneſs of the Godhead bodily,*" &c. that he is individually, *one with the indwelling FATHER*, and no longer "*a man of ſorrows, and acquainted with grief,*" but "*above the brightneſs of the ſun,*" ACTS xxvi. 13, or with "*his countenance ſhining as the ſun in its ſtrength,*" REV. i. 16. thou wilt be conſtrained to confeſs that he is indeed "*the true GOD, and eternal life.*" 1 JOHN v. 20. "*the only wiſe GOD, our Saviour,*" JUDE 25. "*GOD over all, bleſſed for ever.*" ROM. ix. 5. "*the bleſſed and only potentate,*" 1 TIM. vi. 15. "*who ONLY hath immortality,*" 1 TIM. vi. 16. "*The mighty GOD, the everlaſting Father, the Prince of peace.*" ISA. ix. 6. and thou wilt join the angelic hoſts, in ſaying, "*Great and marvellous are thy works, LORD GOD ALMIGHTY, juſt and true are thy ways, thou King of Saints; who ſhall not fear thee, and glorify thy name? for THOU ONLY art holy, for all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt.*" REV. xv. 3, 4. Fully believing that "*the hour is come, when we ſhall no longer in this mountain, or at Jeruſalem, worſhip the FATHER,*" (i. e. the inviſible eſſence) becauſe ſuch "*worſhip they know not what;*" JOHN iv. 22. thou wilt approach the FATHER IN THE SON, believing in, approaching, and looking unto, the LORD JESUS CHRIST as the *maniſeſted GOD*, and thus obeying the commandment of him who ſaith unto thee, "*Look unto ME, and be ye ſaved, all ye ends of the earth; for I am GOD, and beſides me there is none elſe; I have ſworn by MYSELF, the word hath gone out*

of my mouth in righteousness, and shall not return, that unto ME every knee shall bow, every tongue shall swear."

ISA. xlv. 22. "Come unto ME, all ye that labour and are heavy laden, and I will give you rest," MATT. xi.

28. "I am the resurrection and the life; he that believeth in ME, though he were dead, yet shall he live."

JOHN xi. 25. "I am the bread of life; he that cometh to ME shall never hunger, and he that believeth on ME shall never thirst."

JOHN vi. 35. "I am the door; by ME if any man enter in he shall be saved, and shall go in and out, and find pasture." JOHN x. 9. "I am the way, the truth, and the life; no man cometh unto the FATHER, but by ME."

JOHN xiv. 6. "I am the light of the world; he that followeth ME shall not walk in darkness, but shall have the light of life." JOHN viii. 12.

CAP. VII.

CHRISTIAN PERFECTION, or the NEW CREATURE.

I. § "Charity and faith are mere mental and perishable things, unless they be determined to works, and co-exist therein, whenever it is practicable." U. T. 375.

II. "Love and wisdom are mere nothings, and only ideal entities without reality, until they are applied to uses; for love, wisdom, and use, are three things which cannot be separated; because, in case of separation, each is reduced to nothingness; for love is nothing without wisdom, but being in wisdom, it is formed to a something; which something is use;

use ; wherefore, when *love* by *wisdom* is in use, it then becometh a reality, because it actually existeth ; the case in this respect is the same as with an *end*, *cause*, and *effect* ; the *end* being nothing, unless by the *cause* it be productive of *effect* ; and if one of the three be deficient, the whole is deficient ; and is reduced to nothingness. The case is the same also in respect to *charity*, *faith*, and *works* ; *charity* without *faith* is nothing, nor is *faith* any thing without *charity*, nor *charity* and *faith* any thing without *works* ; but in *works* they become something ; the quality of which something is according to the use or profitableness of those works. The same holdeth good in regard to *affection*, *thought*, and *operation* ; and also in regard to *will*, *understanding*, and *action* ; for *will*, without *understanding*, is like the eye without sight ; and both, without *action*, are like mind without body. The science of geometry also teacheth that nothing can be complete, or perfect, except it be *trine*, or a compound of *three* ; for the geometrical line is nothing unless it become an area ; nor is an area any thing, unless it become a solid ; wherefore one must be multiplied into the other, in order to their existence and co-existence in the third. And

as it is in this instance, so it is, likewise, in the case of all, and every created thing, which hath its limit and termination in a third. Hence we see the true ground and reason why **THREE**, in the word, signifieth what is *complete* and *perfect*. As this is the case, we cannot but wonder that some profess *faith* alone, some *charity* alone, and some *works* alone, to be necessary to salvation; when yet one without another, or any two of them without the third, are mere nothings. It may be asked, is it not possible for a man to have *charity* and *faith*, and yet not have *works*? May not he be inclined, both in affection and thought, towards some particular purpose, and yet not be in its operation? To which may be answered, no; in reality he cannot, though in idea he may: for he must needs be in an endeavour or will to operate, and *will*, or *endeavour*, is an act in itself, because it is a continual striving towards action; which striving becometh an act in externals, when it meeteth with an opportunity of determination; wherefore, endeavour and will, as an internal act, is accepted by every wise man, because it is accepted by God altogether as an external act, provided only that, when an opportunity offers, it is not defective in operation." U. T. 387.

With

With regard to this **PERFECTION**, which is the attendant, and ultimate effect of all redeeming operations, it may be observed, in the first place, that it is frequently mentioned in sacred scripture; thus it is written, "*Mark the PERFECT man, and behold the upright; for the end of that man is peace.*" **PSA.** xxxvii. 37. "*If thou wouldst be PERFECT, sell all thou hast, and take up thy cross and follow me.*" **MATT.** xix. 21. There are, however, a variety of opinions on the true *nature* of it; thus some, we find, make it to consist only in a principle of **LOVE** in the heart, others in **FAITH** in the understanding, and others, again, in the **WORKS** of the hands. There is reason to believe, however, that all such have formed concerning it very imperfect ideas; for that it doth not consist in any of these three things, separate from each other, but in that perfect union of them all which the apostle alluded to, when he said, "*In JESUS CHRIST neither circumcision availeth any thing, nor uncircumcision, but FAITH which WORKETH by LOVE.*" **GAL.** v. 6.

It is true, indeed, that the principle of **LOVE** is expressly enjoined in sacred scripture, and that, without it, there can be no perfection: thus it is written, "*Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself.*" **MATT.** xxii. 37. but it is equally true, that the principle of **FAITH** is with equal plainness required; for it is written, "*Have faith in God,*" **MARK** ii. 12. and again, "*repent ye and BELIEVE the gospel.*" **MARK** i. 15. "*Except ye BELIEVE that I am, ye shall die in your sins.*" **JOHN** viii. 24. **GOOD WORKS** are also as positively commanded as either *love* or *faith*; for it is written, "*If ye know these things, happy are ye if ye do them,*" **JOHN** xiii.

xiii. 17. "*Why call ye me LORD! LORD! and do not the things that I say.*" LUKE vi. 46. Thus, a scriptural perfection, it is plain, doth not consist *only in LOVE*, or *only in FAITH*, or *only in WORKS*, but in that perfect union of all these three things, which may properly enough be called "*the FAITH, which WORKETH by LOVE.*" The true nature of christian perfection may be farther illustrated, by considering it as a conformity to the righteousness and holiness of the divine nature. Thus, the regenerated are said, to "*put on a new man, which, after GOD, is created in righteousness and true holiness.*" EPH. iv. 24. The apostle further speaks of "*coming unto a PERFECT man, unto the measure of the stature of the fulness of CHRIST.*" EPH. iv. 13. We are also commanded to "*be PERFECT, even as our HEAVENLY FATHER is perfect.*" MATT. v. 48. It is also written, "*The disciple is not above his master, but every one that is PERFECT SHALL BE AS HIS MASTER.*" LUKE vi. 40. Now, *love* and *wisdom* are the two grand essentials of the divine nature, and from these two essential qualities GOD is constantly employed in correspondent works. Such, then, also, is the man, who by the salutary and redeeming process of the new birth, is "*created after GOD in righteousness and true holiness.*" His heart and mind are filled with *love* and *wisdom*, and he is constantly employed in the performance of such works as are in agreement therewith; "*Whatever he doeth, whether in word or in deed, doing all to the glory of GOD.*" COL. iii. 17.

CAP. VIII.

THE WORD OF GOD.

I. § *Which are books of the word.* “ The books of the WORD are all those which have an internal sense ; but those which have not that internal sense, are not the WORD. The books of the WORD, in the Old Testament, are, the five books of *Moses*, the book of *Joshua*, the book of *Judges*, the two books of *Samuel*, the two books of *Kings*, the *Psalms* of *David*, the prophets *Isaiab*, *Jeremiab*, the *Lamentations*, *Ezekiel*, *Daniel*, *Hosea*, *Joel*, *Amos*, *Obadiab*, *Jonas*, *Micab*, *Nabum*, *Habakuk*, *Zephaniab*, *Haggai*, *Zechariab*, *Malachi* ; and in the New Testament, the four *Gospels*, *Matthew*, *Mark*, *Luke*, *John*, and the *Apocalypse*. The rest have not the internal sense.” H. D. 266.

II. “ With regard to the writings of St. *Paul*, and the other apostles, I have not given them a place in my *Arcana Cælestia*, because they are dogmatic writings merely, and not written in the style of the WORD, as are those of the prophets, of *David*, of the evangelists, and the revelation of St. *John*. The style of the WORD consists throughout of correspondencies, and thence effects an *immediate* com-

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munication with heaven; but the style of these dogmatic writings is quite different, *having, indeed, communication with heaven*, but only *mediately*, or indirectly. The reason why the apostles wrote in this style was, that the new christian church was then to begin through them; consequently the same style as is used in the **WORD**, would not have been proper for such doctrinal tenets, which required plain and simple language, suited to the capacities of all readers. Nevertheless, the writings of the apostles are *very good books for the church*; inasmuch as they insist on the doctrine of charity, and faith thence derived, as strongly as the **LORD** himself has done in the gospels, and in the revelation of St. *John*, as will appear evidently to any one who studies these writings with attention." Letter to Dr. *Beyer*.

Before *the HOLY WORD* be treated of, its nature, contents, &c. it is needful previously to shew what is meant thereby; especially as many are in the habit of receiving for the *word of God* certain writings, which, although most *excellent* and *valuable*, have not, nevertheless, quite so high an origin; not having descended so *directly* and *immediately* from the **LORD**. To this end the two preceding extracts are given; wherein is plainly declared which writings are the *word of God*, and which are not.

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The reader will observe, that our BIBLES consist of the *Old Testament* and the *New*; with both, however, there are bound up certain books which, *however useful they may be*, are not *DIVINE*. Thus, along with the *OLD Testament*, there are many books which, in the words of one of the thirty-nine articles, “*although they may be read for example of life and instruction of manners, are not to be applied to for the establishment of doctrine* ;” and, along with the *NEW*, are inserted the *acts of the apostles*, and the *epistles of the saints* ; all of which, notwithstanding their having been written by *holy, enlightened men*, and to be *valued* on that account, nevertheless are not the *word of God*. The *word of God* is *the light itself*, but the writings of the apostles are not the light itself, but only, like *John the Baptist*, *bear witness unto it*, JOHN i. 7. The *former* is as the *SUN* ; but the *latter* are only as the planets revolving around the sun, and shining with a borrowed and reflected lustre. The *former*, is the fountain and fullness of all heavenly truth ; but the *latter* are only small but valuable streams proceeding from thence. The *former* is “*the LAW and the TESTIMONY*,” ISA. viii. 20. and in consequence, to be received with implicit faith, and without appeal ; the *latter* are not the law and the testimony, but are to be proved thereby, and to be received only because they are in agreement therewith. The *former*, in short, is the *word of God* ; but the *latter*, of whom ? of *Paul, Apollos, and Cephas* ; and “*who are these ? Was Paul crucified for us ? or were we baptized in the name of Paul ?*” 1 COR. i. 12. “*Who then is Paul ? and who is Apollos ? but ministers BY whom we believe, even as the LORD gave to every man.*” 1 COR. iii. 5.

The author, as is evident from the preceding extracts, valued the apostolic writings *as high* as any other

other person; but in this he differed from others, that he valued the *word of God* unspeakably *higher*.

III. § *Its SPIRITUALITY, and wherein such spirituality consists.* “Where men do not know that there is a certain spiritual sense contained in the word, as the soul is in the body, they must of necessity judge of the word only from its literal sense; when, nevertheless, the literal sense is but like a casket to contain the jewels of its spiritual sense; if, therefore, this internal sense be unknown, mankind cannot possibly judge of the divine sanctity of the word, but as they would judge of a precious stone by the matrix which covers and contains it, and which, in many cases, appears like an ordinary stone; or as they would judge of diamonds, rubies, sardonixes, oriental topazes, &c. by the outward cabinet of jasper, lapis lazuli, amianthus or agate wherein they are contained, and arranged in their respective order. Whilst the contents of the cabinet are unknown, it is not to be wondered at if the cabinet itself be estimated only according to the value of the visible materials whereof it is made; and this is exactly the case with the *WORD* as to its literal sense.”
U. T. 192.

IV. “The

IV. " The sense of the letter in respect to the internal sense, is as the body to the soul ; as man is ignorant of the *soul*, so is he of the spiritual sense." A. C. 1984.

V. " The internal sense is to the literal sense as man's interior, or *celestial* and *spiritual* principles, are to his exterior, or *corporeal* and *natural* principles : the *former* are in the light of heaven, the *latter* in the light of the world." A. C. 3438.

VI. " Inspiration implies, that in all and singular parts of the word, as well historical as other, are contained celestial things which appertain to love or good, and spiritual things which appertain to faith or truth ; consequently, divine things." A. C. 1887.

VII. " The spiritual sense of the word is not that which breaketh forth as light out of the literal sense, whilst a person is studying and explaining the word, with intent to establish some particular tenet of the church ; for this sense may be called the literal and ecclesiastical sense of the word ; but the spiritual sense doth not appear in the literal sense, being resident within it, as the soul is in the body, or as the thinking principle of the under-

the word was given to man, that he may have communication with heaven; and that the divine truth, which is in heaven, by influx may affect him." A. C. 5247.

XII. "A revelation, or the word, is a common or general vessel, receptive of things spiritual and celestial, and thus effective of conjunction between heaven and earth; which otherwise would have been in a state of disjunction, to the utter ruin and destruction of the human race." A. C. 1775.

The above-taught truth, with regard to the spirituality of the *word of God*, hath universally prevailed amongst the wise and good of all ages. At the coming of our LORD, the *Pharisees* and *Essenes* joined to condemn the *Sadducees*, who denied this, as they also denied the existence of the soul and of a future life. The *primitive Christians* never opened their bibles without the use of that prayer of DAVID, "*LORD, open mine eyes, that I may see wondrous things out of thy law.*" Ps. cxix. 18. In the third century, *Origen* and his followers strongly inculcated this opinion, as also have done innumerable theologians since that period. The author illustrates the true nature of it by the comparison which hath always been made use of for that purpose; teaching, that the *spiritual* sense is to the *letter* as the *soul* to the *body*. This will be found a just comparison; for, as the *soul* is very distinct from the *body*, consisting of *spiritual affections and thoughts*, and not in *natural forms, words, and actions*,

actions, so the glory of the *spirit* is perfectly distinct from the *letter*, and much superior thereto: but, as there is such a correspondency, connection, and likeness existing between the *body* and the *soul*; that by means of natural *words* and *works*, as well as natural expressions of countenance, we can judge of, and communicate with, the *thoughts* and *affections* of the inward and hidden man; even so, through the medium of the letter, a prepared mind may communicate with the divine "spirit and life," which is contained within.

XIII. § *Evidences of such spirituality.*

"That the word containeth an internal sense may be confirmed by many rational considerations; as by the following. 1. By the word, man hath connexion with heaven. 2. There are correspondencies of things natural with things spiritual, and these latter things do not appear as they really are. 3. The ideas of interior thought are altogether different from natural ideas, which fall into expressions of speech. 4. Man, even during his abode in the world, may be in heaven, (inasmuch as he was born to live in both) by means of the word which is for both. 5. An influx of a certain divine light attends some, flowing into their intellects and affections whilst the word is reading. 6. It is necessary somewhat should be written which came down from heaven; and consequently that that somewhat cannot be such in its

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origin as it is in the letter. 7. Nothing can be holy but by virtue of an holiness from within.

It also may be confirmed by scientific considerations; as by the following—in old time men were principled in the doctrine of representatives, the writings of the ancient church being according to such doctrine; hence the writings of several among the gentiles were according to the same doctrine. From this ground the style of those writings became venerable, and was esteemed as holy in the church and as learned among the heathen. The books of several authors may be appealed to, as instances of this kind of writing.” A. C. 2588.

XIV. “ He who reasoneth thus, (viz. against the sanctity of the word) doth not reflect that **JEHOVAH the LORD**, who is **GOD** of heaven and earth, *spake the word by Moses and the prophets, and that consequently it must be divine truth*; inasmuch as what **JEHOVAH** himself, the **LORD**, speaketh can be nothing else; nor doth such an one consider that the **LORD**, the saviour, who is the same with **JEHOVAH**, *spake the word written by the Evangelists; many parts by his own mouth,*
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and the rest by the spirit of his mouth, which is the HOLY GHOST, influencing the apostles. Hence it is, as he himself declareth, that in *his words there is spirit and life*; and that he is *the light which enlighteneth*, and that he is *the truth*. Vide JOHN vi. 63. iv. 6. 10, 11. JOHN xiv. 6. JOHN i. 1, 2, 3." U. T. 190.

It is written, "*the LORD gave the word*;" PSA. lxxviii. 11. and the various parts of the prophetic revelations are prefaced thus: "*The word that came from the LORD to me*;" "*The LORD spake to me*;" "*The saying of the LORD*;" and "*Thus saith the LORD*;" whereby it is plain that "*the prophesy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost*." 2 PET. i. 21. With regard to the gospels, they contain such teachings of the LORD as the HOLY GHOST brought to the remembrance of the Evangelists. JOHN xiv. 26. It is plain, therefore, that the sacred scriptures are truly "*the word of God, and not the word of men*;" and if so, they must of necessity be filled with wisdom in an infinite degree. A moment's reflection will convince us that every *word* that is spoken, whoever may be the speaker, must needs be filled with, and partake of, the essential nature of him who speaketh: thus, the words of a *devil* must be filled with all a devil's folly; the words of an *angel* with all an angel's wisdom; and the words of God with the ineffable abundance of his infinitely intelligent mind.

XV. "Hence we may conclude how great wisdom lieth concealed in the word
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which we have here on earth; for *therein is hid all angelic wisdom which is inexpressible*; and every man is admitted into that wisdom after death, who is made an angel by the LORD through the word." U. T. 242.

The reader may recollect that it is written, "*For ever, O LORD, thy word is written in the heavens.*" Psa. cxix. 89. and, furthermore, that JOHN beheld, in heavenly vision, "*the ark of the Testament.*" Rev. xi. 19. Now, in the heavens, every thing is *spiritual*; and the inhabitants thereof have left the kingdom of *time and space* for that of *eternity and state*: the LETTER of the word, however, is grounded in *natural* ideas, and relateth to the creation of *natural* worlds, taking *natural* journies, or building *natural* temples; in order, therefore, that it may be understood by, and be profitable unto heavenly and angelic beings, it must assuredly contain, distinct from the letter, a certain sense, which is better adapted to their spiritual states.

XVI. "If *spiritual* things are not to be understood by these [literal ones] of *what use* are they?" A. E. 375, 458, et alibi.

An attention to the *spiritual uses* for which the HOLY WORD was written, must immediately convince every judicious mind of the existence of that spiritual sense for which the author contends. The declared uses are as follows:—

1. To perfect the man of God, that he may be thoroughly furnished unto all good works. 2 TIM iii. 17.
2. The spiritual fertilization of the church. ISA. lv. 10.

3. To communicate life. PSA. cxix. 93. JOHN vi. 63.

4. Doctrine, reproof, correction, and instruction in righteousness. 2 TIM. iii. 16.

5. To convert the soul, make wise the simple, rejoice the heart, enlighten the eyes. PSA. xix. 7.

6. To be a means of defence against spiritual enemies. EPH. vi. 17.

7. Salvation. 2 TIM. iii. 15.

8. Sanctification. JOHN xvii. 17.

9. Regeneration. 1 PET. i. 23.

Let the reader enquire which of these intended uses can be derived from a passage like the following, when literally understood:—"It shall come to pass in that day that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk that they shall give, that he shall eat butter; for butter and honey shall every one eat that is left in the land." ISA. vii. 21. It is plain that none of these uses can be derived from this passage, or from many similar ones, when understood according to the letter; consequently, if we acknowledge that they make a part of the word of God, we must confess that they contain "*a hidden wisdom.*"

XVII. "The LORD taught the disciples, after the resurrection, as to what was written in *Moses* and the *prophets*, and the *psalms*, concerning him." A. C. 1540.

In order that the reader may see what are those spiritual things concerning the LORD which are contained in *MOSES*, and the *PROPHETS*, and the *PSALMS*, let him compare the following passages—

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Gen. iii. 15. with 1 John iii. 8.—Gen. xviii. 18. xxii. 18. with Gal. iii. 8. 16.—Exod. xvii. 6. with 1 Cor. x. 4.—Numb. xxi. 8. with John iii. 14.—Ps. lxxxix. 18, &c. with Col. i. 15. Rev. xix. 16.—Ps. cxviii. 22. with Matt. xxi. 42. Eph. ii. 20. 1 Pet. ii. 7.—Ps. xxii. 15, 16, 18. with Matt. xxvii. 35. 46. John xix. 23, 24.—Ps. xvi. 10. with Acts ii. 31. xiii. 33. 38. 1 Cor. xv. 4.—Isaiah vii. 14. with Matt. i. 20. 23.—Isaiah viii. 14. with Rom. ix. 33. 1 Pet. ii. 8.

To the above testimony of the LORD to the spirituality of the holy word, we may add a similar one of the Apostle PAUL—“*For we find St. PAUL (says LOCKE) truly a minister of the spirit of the laws; especially in the epistle to the Hebrews, where he shews what a spiritual SENSE runs THROUGHOUT the Mosaic institution and writings.*” He shews us, that the letter is only as the *veil* which concealed the *brightness* of the face of Moses; that the history of ABRAHAM and his two sons is an *allegory*; and that MELCHIZEDEK represented the LORD: he shews us, in a word, that “*the whole dispensation was so conducted, as to be the figure and the shadow of a spiritual system.*” BLAIR.

XVIII. “Many passages are not *intelligible* in the letter, and would not be acknowledged as the word of the LORD, unless they had in them such a soul or life; neither would they appear to be divine to any one who had not been taught from his infancy to believe that the word was inspired, and consequently holy. Who would know, for instance, from the sense of the letter, what
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is signified by the things which Jacob spake to his sons before his death. Vide Gen. xlix."

A. C. 1984.

XIX. § The *propheticals*. " All things which are in the apocalypse are prophetic, and the propheticals are inexplicable without the internal sense: Who doth not see, in reading the prophets, that there are mysteries concealed therein, of higher meaning than the sense of the letter; and because these mysteries cannot be seen by the natural man alone, wherefore those who hold the word holy, pass by those things which they do not understand, saying, that they contain mysteries of which they have no knowledge, which some call mystic." A. E. 95.

" From the things said by *Jacob*, in Gen. xlix. it may manifestly appear, that there is another sense in the word than what appears in the letter; for *Jacob*, who was then *Israel*, saith, that he will tell *what shall befall his sons in the latter end of day*, v. 1. and what he tells, and what he predicts, did not at all befall them." A. C. 6333.

XX. " What is said of *DAVID*, and what he should be, in *Ezekiel xxxvii. 24, 25.*
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and in *Hosea* iii. 5. was written by those prophets after the time of DAVID; whence it is evident, by *David* is meant the LORD." A. C. 1888.

XXI. § The *historicals*. " The mere historical circumstances contained in the word, can by no means be the word; because, when separate from the internal sense, there is no more of a divine principle in them, than in any other historical relation: but the internal sense is the true ground of their divinity." A. C. 1540.

XXII. " The *historicals* contain a spiritual sense, because sent down from the LORD through heaven to man. Secondly, as being divine; not only written for man, but also for the *angels attendant on man*, so as to serve not only for use to the human race, but for heaven; thus effecting an union." A. C. 2310.

XXIII. " Whatever is written, either in the historical or prophetic parts, hath respect to the LORD, and hence divine." D. of Ld. 14.

That the *historical narratives* contained in the word of God, although literally true, and such as really happened, were, nevertheless, representative of certain
spiritual

spiritual things, is sufficiently plain from the expositions of the apostle PAUL. Speaking of the journey of the children of *Israel*, he saith, “ *now all these things HAPPENED unto them for TYPES [for that is the marginal translation] and were WRITTEN for our admonition upon whom the ends of the world are come.*” 1 COR. X. II. We learn also, in the *letter*, that ABRAHAM, after obtaining a victory over his enemies, was refreshed by MELCHIZEDEK with the *bread* and *wine* which he received at his hands; but we are instructed, both from the psalms of DAVID, and the epistles of St. PAUL, that this MELCHIZEDEK was a representative of our LORD JESUS CHRIST; who refreshes, as we know, with his own *goodness* and *truth* all those who have obtained a victory over their spiritual adversaries.

We learn, again, from the *letter*, that this same patriarch cast out of his house the son which was *born after the flesh*, as soon as he began to *mock* and to *persecute* the son which was *born after the spirit*: but both ISAIAH and St. PAUL assure us that this is an ALLEGORY, and to be spiritually interpreted. It is representative of the act of regeneration; wherein man casteth out “the law of the members,” and “lusts of the flesh,” which war against “the law of the mind,” and the inward *spirit*, “putting off the old man, and putting on the new.” It is also an historical fact, that the *sorcerers*, at the instigation of PHAROAH, did oppose and resist MOSES; and such is related to us in the sense of the *letter*; but the sense of the *spirit* is, that the evil-minded do oppose and resist *the truth*; for “*Even as JAMBRES and JANNES (saith St. PAUL) did withstand MOSES, so do these also resist the TRUTH; men of corrupt minds, of no judgment concerning the faith.*” 2 TIM. iii. 8.

XXIV. § The *rites and ceremonies.*

“ The land of *Canaan* representeth the LORD’s kingdom in the heavens and the earths, as may appear from many passages of the word; the reason is, because in that land the representative church was instituted, in which all and every thing represented the LORD, and the celestial and spiritual things of his kingdom; nor were the rites and ceremonies alone of that church thus representative, but also all things connected with the rites, both the persons who ministered, and also the places where they ministered.” A. C. 1437.

“ The washings, and several things of a like nature, were enjoined and commanded the children of Israel, by reason that the church, established among them, was representative; prefiguring the future christian church: wherefore, when the LORD came into the world, he abolished the representatives which were all external, and instituted a church wherein all things were to be internal; thus the LORD put away figures, and revealed their true types and effigies, as when a person removeth a veil, or openeth a door, and causeth the things within, not only to be seen, but also to be approached to. Of all those representatives the LORD retained only

only two; which were to contain in one complex whatever related to the internal church; these two are *baptism* instead of washings, and the *Holy Supper* instead of the lamb which was sacrificed every day, and particularly at the feast of the passover." U. T. 670.

" *Baptism* was enjoined as a means whereby regeneration might be had in remembrance, and the *Holy Supper* as a means whereby remembrance might be had of the LORD, and of his love towards the universal human race, and of the reciprocal love of man to him." A. C. 4904.

It is here only needful to remind the reader, that the apostle calleth the rites, ceremonies, and ordinances of the Israelitish church, "*Shadows of heavenly things*," HEB. viii. 5. "*Figures for the time then present*," HEB. ix. 9. "*Shadows of good things to come*," COL. ii. 17. and "*Patterns of things in the heavens*," HEB. ix. 23.

XXV. § *Similitudes*. "The truths of the literal sense of the word are, in some cases, not naked truths, but only appearances of truth, and like *similitudes* and comparisons taken from such things as are in nature, and thus accommodated and adequate to the apprehension

prehension of simple minds and children; but, whereas they are at the same time correspondencies, therefore they are the recipients and abodes of genuine truth; and are the containing vessels, in like manner as a chrySTALLINE cup containeth pure and excellent wine, or as a silver dish containeth rich meats, or as garments contain the body which they cover; they are like the scientifics of the natural man, which comprehend in them the perceptions and affections of spiritual truth." U. T. 215.

The reader will recollect that it is written, "*I have used SIMILITUDES by the ministry of the prophets.*" HOSEA xii. 10.

XXVI. § *Appearances.* "In many passages of the word we find *anger, wrath, and revenge*, attributed to God; and it is said that he *punisheth, casteth into hell, tempteth*, with many other things of like nature: now, where all this is believed in a childlike simplicity, and made the ground of the fear of God, and of care not to offend him, it doeth no hurt, by reason of such simplicity of belief; but where a man so confirmeth himself in this belief, as to be persuaded that anger, wrath, revenge, and consequently passions which originate in evil, belong to God, and

and that, by reason of such anger, wrath, and revenge, he punisheth mankind, and casteth them into hell, in this case the belief is hurtful, because it destroyeth genuine truth, which teacheth that God is love itself, mercy itself, and goodness itself, and of consequence that he cannot be angry, wrathful, or revengeful. Where such evil passions, then, are attributed in the word to God, it is owing to *appearance* only, for such things are but *appearances* of truth." U. T. 256.

On the subject of these *appearances* of truth, it may be observed, that it cannot but *appear* to the *natural man* that the LORD is a God of anger, wrath, fury, &c. as well as the efficient cause of all the evil that befalls; even as a father *appeareth* wrathful and furious to the disobedient child, or as the righteous judge *appeareth* unmerciful to the punished criminal: whilst the natural man, therefore, is suffering the unhappiness which is the inevitable consequences of his evils, or is under an apprehension of suffering it, he talks of the *divine vengeance*, the *divine fury*, and God's implacable *wrath*; and, as one principal use of the HOLY WORD is the reformation of the evil, it is, therefore, mercifully adapted to their states, and written, in *general*, according to such *appearances*.

Thus, for example, the prophet speaks of being "full of the fury of the Lord," Is. li. 20. and the LORD saith that he will "repay FURY to his adversaries."

saries," Is. lix. 18. when the real and spiritual truth is what the LORD speaks in Is. xxvii. "*FURY is not in me.*"

It is written, again, that "*The anger of the LORD was against Israel, and HE moved DAVID against them to say, go, number Israel and Judah;*" 2 SAM. xxiv. 1. The real and spiritual truth, however, is such as is expressed in 1 CHRON. xxi. where it is written, "*SATAN stood up against ISRAEL, and provoked DAVID to number ISRAEL.*"

It is also an *appearance* of truth that the LORD is the author of the evils of *temptation*; agreeable to which it is written, that "*GOD did tempt Abraham;*" GEN. xxii. 1. but the pure and genuine truth is as it is expressed by St. James, that "*GOD tempteth no man; but every man is tempted when he is drawn away of his own lust, and enticed.*" JAMES i. 13, 14.

Compare, also, *Exod.* vii. 13. with *Exod.* viii. 15. and *Matt.* x. 28. with *Hosea* xiii. 9. *Rev.* ix. 11. Such are the *appearances* which the author alluded to in the above quotation.

XXVII. § *The letter and the spirit are sometimes alike.* "The literal sense doth not appear in genuine truths, *except where it teacheth concerning the LORD, and the essential way of Salvation.*" PROV. 23 1.

XXVIII. "The reason why there is an encrease of good and truth with man derived from the literal sense is, because in that sense all and singular things are divine, and because in the literal sense *the internal is open*
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in many passages; as where it is said in the Old Testament, by the prophets, that the LORD would come to be salvation to the human race; that all the law and the prophets teach only love to God and our neighbour; that to commit murder is to bear hatred, for he who hateth another committeth murder every instant. These are truths of the *internal* sense in the literal, not to mention others." A. C. 3440.

XXIX. "The doctrine of genuine truth may also be fully drawn from the literal sense of the word; for the word in that sense is like a person with his cloaths on, whose face notwithstanding is bare, and his hands also are bare; and thus all things in the word which *appertain to the faith and life of man*, and consequently to *salvation*, are *bare and naked*, but the rest are covered and cloathed; and in many places, where they are cloathed, they appear through their cloathing, as objects appear through a thin veil of silk thrown over the face." U. T. 229.

Although it should be well remembered that, in general, "*the LORD hath cast over all the glory a covering*," ISAIAH iv. 5. Yet, at the same time, it should not be forgotten that there are a few exceptions. There are a few naked truths which are expressed
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without *similitude*, *allegory*, *figure*, or *appearance*; much in the same manner as, at the time when the SUN is concealed from view by dark and gloomy clouds, a few bright rays of light do sometimes penetrate through the interstices, and communicate heavenly splendour to a world that would otherwise be quite in the shade. The following, for example, are spiritual truths, expressed in a language so clear and plain that “*The way-faring man, altho’ a fool, cannot err therein.*” IS. xxxv. 8. “*Hear, O Israel, the LORD thy God is one LORD; and thou shalt love the LORD thy God with all thine heart, and soul, and mind, and strength, and thy neighbour as thyself.*” MATT. xxii. 37. “*Look unto me and be ye saved, all ye ends of the earth; for I am God, and besides me there is none else.*” IS. xlv. 22. “*If ye would enter into life, keep the commandments.*” MATT. xix. 17. These are some of the bright rays of heavenly light, which shine without a cloud; to the end that those who are not yet sufficiently enlightened to “*behold wondrous things out of the law,*” or to perceive the hidden wisdom, may be made acquainted with all that is needful to be known, or requisite to salvation.

XXX. § *The word thus written, is accommodated to all states.* “Many things contained in the word, are appearances of truth, and not naked truths, and many things are adapted to the apprehension of the mere natural man, yet, in such a manner, that the *simple* may understand them in *simplicity*, the *intelligent* in *intelligence*, and the *wise*, in *wisdom.*” U. T. 254.

XXXI.

XXXI. "The word appears to every one according to his quality." A. C. 3438.

XXXII. § *To the unregenerate.* "A further purpose herein [viz. in the appearances of the letter] is, that they who are not principled in *love*, may be kept in *fear*; and may thus be impressed with awe towards the LORD, and fly to him for deliverance." A. C. 2395.

Were the LORD to speak unto the unregenerate, not in the voice of *terror*, but in the voice of *love*, not in the language of those *apparent* truths which, for the most part, constitute the letter of the word, but in the language of purely spiritual truth, it is probable that they would rely too much upon the divine love, mercy, long-suffering and forgiveness, to the neglect of the ordained means of grace: they would disregard, it is probable, the great work of their reformation, not seeing its necessity; and would never rouse themselves to saving exertions, not conceiving them needful. It is requisite, therefore, that the glory of the spirit be obscured by the clouds of the letter. The being whom they have disobeyed must be represented as a God of terrors; his *fury* must be spoken of, his *anger*, *vengeance*, and implacability; for it is only with such language, as reason and experience testify, that the hand of the LORD can be powerfully operative upon the generality of the wicked and impenitent; only thus that they can be effectually addressed, until the arrival of that better period, when "*perfect LOVE hath cast*
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out FEAR," and they are able to endure the unclouded light of heaven.

Again, if "*THOSE things of the spirit of God*," had been plainly revealed, which are now hidden beneath types and figures, the wicked and impenitent would reject them, and "*trample upon them*," even as "*the swine upon pearls*;" seeing that "*the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*" 1 COR. ii. 13. If the *Jews*, for example, (who were "*a nation void of counsel, and in whom there was no understanding*,") had been addressed in the christian "*plainness of speech*," 2 COR. iii. 12. and not in the language of *types and figures*, they would have fled from the instruction, even as they fled from the *shining face of MOSES*; which they *were not able stedfastly to behold* until it was shaded and obscured by a veil. It is needful, therefore, that the spiritual wisdom be concealed, as much as possible, from the view of the natural man; that the spiritual *temple* be defended by a roof and walls; the celestial *tabernacle*, for its safety, and for the sake of those who would otherwise prophane it, be surrounded with veils and curtains, within which the unholy and unregenerate are not in any wise to enter. There is "*cast over all the glory*," therefore "*a covering*;" ISA. iv. 5. and only those are admitted into the light of the holy place, and permitted to eat of the holy bread, who have washed at the laver, and duly prepared themselves by the purification of a sincere repentance. The "*noble and fruitful vine*" of spiritual truth is defended by the *hedge* of the letter, lest "*the wild boar out of the woods, and the wild beasts out of the field, should*
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root it up and devour it." Ps. lxxx. The "*city of truth*," ZECH. viii. 3. is defended by the "*iron pan*" (or *iron slate*) against the assaults of those who "*set their face against it and besiege it*;" EZEK. iv. 3. and thus the natural minded, how much so ever they may despise the *letter*, are not permitted to prophane and to injure the *spirit*: they may *part the LORD'S RAI-MENT among them*, but the *VESTURE*, the *under COAT*, they are not permitted to divide; for it is secured and preserved by a peculiar providence.

XXXIII. § *To those who are in error.*
 "Whofo is in simple good, and in simplicity believes the word according to its literal sense, is gifted with the faculty of perceiving truths when he is instructed in another life by angels; in the mean time, the few truths that appertain to him are vivified by innocence and charity, and *the false principles which also infuse themselves in the shade of his ignorance*, are not hurtful, not being conjoined to good, but being withheld therefrom, as it were in the circumferences, whereby they can be easily cast out." A. C. 3436.

Fallible as men are, they cannot wholly be preserved from *error*; nay, perhaps, some are not capable of receiving any thing better: howbeit, it does not in every case condemn; on the other hand, to a conscientious mind, even *errors* may be blessed and sanctified. Even in the *cloud* the bright *bow* may shine. But, if the *WORD* were not written so as to appear fa-

vourable to these errors, then, to one class of men, it would comparatively be of little service. It is, therefore, so formed; the LETTER is the *sword of the cherub* which *turneth every way*: every professor, whatever may be his peculiar opinions, can turn it to favour them, and thus all are fed, and all are satisfied.

XXXIV. § *To babes in CHRIST.* “In the course of man’s regeneration he is led of the LORD, first as an infant, afterwards as a child, next as a young man, and lastly, as an adult. The truths which he learns, as an infant child, are altogether *external and corporeal*, for as yet he *is unable to apprehend interior truths*; those truths are no other than knowledges of such things as contain in their inmost principles things divine.” A. C. 3665.

XXXV. “The sense of the letter is serviceable to the simple, to initiate them into the internal sense.” A. C. 4783.

XXXVI. “It is according to the faith of the simple.” A. C. 7632.

The mind of man is not *all at once* opened to the highest summit of spiritual intelligence; but there are, on the other hand, *six steps* to ascend before we can be seated on the throne of SOLOMON; various degrees of knowledge to pass through, in regular succession, before we can be perfected in wisdom and judgment; various *ages* to pass through, and growths in *wisdom and stature*, before we are *come unto a perfect man*.

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Saint Paul saw this clearly; and, therefore, adapted his food to the various ages of his hearers. Although it was his constant practice to "*speak wisdom to the PEREECT,*" yet to others he spake very differently. "*I speak unto you, saith he, as unto children,*" "*I speak after the manner of men, because of your infirmities.*" "*I could not speak unto you as unto spiritual but as unto carnal, even as unto BABES in CHRIST.*" "*I have fed you with MILK, and not with MEAT, because hitherto ye were not able to bear it, neither yet now are ye able*" He also gives a reason for so doing, and justifies his practice by saying, "*Every one that useth MILK is unskilful in the word of unrighteousness, for he is a babe; but STRONG MEAT belongeth to them that are of full age; even those who, by reason of use, have their senses exercised to discern both good and evil.*" And again, "*Except ye utter words easy to be understood, how shall it be known what is spoken; for ye shall speak in the air.*" Thus the apostle saw the propriety of accommodating his instructions to the states of his readers and hearers; and, if the apostle was wise and prudent enough to pursue this practice, we must assuredly expect the same of that LORD from whom his prudence and wisdom were derived: and, on examination, we shall find this peculiarly the character of the word of GOD. - It is thus mercifully provided, that the little child SAMUEL, i. e. those who are young in spiritual things, shall "*come before God*" in an *ephod*; an outer garment, taken from the letter of the word; and also that his mother shall bring him a little coat year after year; as they grow in stature they shall grow in wisdom; and, in proportion as they ascend to the higher degrees of holiness, they shall receive from the WORD yet higher degrees of intelligence. The LORD "*quencheth not the smoking flax*"
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(the dimly burning *flax*) neither doth he *break the bruised reed.*" ISA. xlii. 3. It is his practice to *bend* and not to *break*; by *natural, introductory* truths, to "*teach the young ideas how to shoot,*" and, with tender hand, gradually to give the sapling its proper inclination and direction. He "*goeth before us in a cloud by day;*" tempering the light to our infant capacities, by means of the cloud of the letter, and reserving the higher things of his spirit for that higher period when he knows that we are better capable of "*bearing them.*" JOHN xvi. 12.

It may be useful to illustrate this gradual revelation of truth by examples.

In the days of *spiritual infancy*, we have no idea of any other *blood* of CHRIST, than that which in mercy was shed upon *Calvary*; A. C. 4735; but, having "*encreased in wisdom,*" we begin to perceive, that as "*the blood is the LIFE,*" DEUT. xii. 23. and as the *life* of CHRIST is evidently his *holy spirit*, so the *holy spirit* is, that sanctifying, redeeming, purifying, "*BLOOD of the new covenant,*" which effecteth the salvation of the soul.

In the *former* state, we have no idea of any other *resurrection* than that of the *natural, earthly, and material* body, which, we imagine, is to be raised at some distant period, by the almighty hand of GOD; but afterwards, we clearly perceive, that "*the dead ARE raised.*" LUKE xx. 37. and that, although it is most true, that we are to "*fear him who is able to destroy both soul and body in hell,*" MATT. x. 28. yet there is not only "*a natural body, but also a spiritual body,*" 1 COR. xv. 44. and it is this *spiritual* body which is the object of future sufferings, agreeable to what is written,

written, "*The rich man also died and was BURIED, and in HELL HE LIFTED UP HIS EYES, BEING IN TORMENTS.*" LUKE xvi. 22, 23. By the *resurrection* we then understand a rising of the soul into the world of disembodied spirits. Vide LUKE xxiii. 43.

In the *former* state we have no idea of any advent of the LORD than merely a *personal* one; but we afterwards perceive, that there are certain *spiritual* adventures which are of unspeakable importance; JOHN xiv. 18. 23. REV. iii. 20. as, for example, an advent, or coming of the LORD, to the soul, by a communication of the *spirit and life* of his own divine word; JOHN vi. 63. agreeable to the right understanding of the following passage; "*Lo! I come in the volume of the book written of me.*" Ps. xl. 7.

To these examples, elucidatory of the gradual revelation of divine truth, we shall only add, that the mere *natural* man believes, that every person, without exception, is his neighbour; whereas, the more *spiritual* believer hath discovered that he is the true neighbour who *sheweth mercy*, LUKE x. 37. The former believes, that *good works* are confined to frequenting churches, distributing alms, &c. the latter, that every work (whether of word or action) is a *good work* that is "*wrought in God,*" and proceedeth from a good motive. COL. iii. 17. 23. 1 COR. x. 31. xv. 18.

XXXVII. § *The enlightened.* "The genuine sense of the word none others understand than those who are enlightened; and those only are enlightened who are principled in love and faith towards the LORD; for the
interiors

interiors of such are elevated by the LORD into the light of heaven." H. D. 253.

XXXVIII. "Whofo reads the word to the end that he may grow wife; that is, may do what is good and understand what is true, is instructed according to such end, and according to the affection thereof; for the LORD flows in whilst he knows not [and illuminates his mind, and wherein he hesitates gives understanding from other passages." A. C. 3436.

XXXIX. "They who are principled in the love of good, are enabled to see the things appertaining to that love, and consequently the truths which are in the word; and this according to the measure and the quality of their love of good; for, in this case, there flows from heaven, that is, from the LORD, light or intelligence. Hence it is that no one can see and acknowledge the interior things of the word, unless he be principled in good as to life." A. C. 3798.

That "*the wisdom of God in a mystery*," is capable of being revealed unto those who are *duly prepared* for it, is evident; for it is written, "*The secret of the LORD is with those who fear him.*" Ps. xxv. 14. On him who rode upon the white horse, and who was called

called the word of God, there was "*a name written, which no one knew but himself.*" REVEL. xix. 12. this is, evidently, "*the hidden wisdom*" of the holy word; which, as no one knoweth it but the LORD, so those only in whom the LORD abideth. Those, however, in whom the LORD abideth with the fullness of his grace and truth, are enabled, according to the degree of their heavenly intelligence and illustration, to arrive at proportionate degrees of this spiritual wisdom. Their "*understandings are opened that they may understand the scriptures.*" LUKE xxiv. 45. their "*eyes are opened, that they may behold wondrous things out of the law.*" PSA. cxix. 18. and, even as those who possess a strong perception, may perceive in the natural countenance of another the hidden things of the soul, so these spiritual minded persons are enabled to perceive in the letter of the word, those things of the Spirit of God, to which the letter corresponds. A voice of instruction proceedeth from the letter, as from the *breastplate of righteousness* on the ephod of AARON; or as from the *cherubim* over the ark, or as from the *bright cloud* which over-shadowed the disciples at the *transfiguration*; and they thus, notwithstanding the apparent obstacles, do walk in the light of the sanctuary, feast upon the *hidden manna*, and drink of that *river, clear as crystal*, which proceedeth from the throne of God.

CAP. IX.

The leading tenets of modern professors contrasted with those of the NEW CHURCH.

“THE reason why the faith of the new church cannot abide together with the faith of the former, or present church, is, because they do not agree together in one-third, no not in one-tenth part of their doctrines: for the faith of the former church teacheth that *three divine persons* have existed from eternity, each whereof singly or by himself is God, as so many creators; but the faith of the new church teacheth that only *one divine person*, consequently only one God, hath existed from eternity, and that there is no other God besides him. The faith of the former church, therefore, hath maintained the existence of a divine *trinity divided into three persons*; but the faith of the new church maintaineth the existence of a divine *trinity united in one person*. The faith of the former church was directed towards a God *invisible, unapproachable*, and with whom there could be no conjunction; the idea formed of him being like that of spirit, which is like an idea of æther or of wind; but the faith of the
new

new church is directed towards a God *visible, approachable*, and capable of conjunction, in whom the invisible and unapproachable God dwelleth, as the soul doth in the body, and of whom an idea may be formed as of a man, because the one God who existed from eternity was made man in time. The faith of the former church *attributeth all power to an invisible God, and none to a visible one*, for it insisteth that God the father imputeth faith, and thereby conferreth eternal life, and that the visible God only intercedeth; and that both, or, according to the Greek church, God the father alone, giveth to the Holy Ghost (who is a third self-existing God) all power of operating the effects of that faith; but the faith of the new church *attributeth to the visible God, in whom the invisible dwelleth, all power of imputing, and also of operating the effects of salvation*. The faith of the former church is directed principally towards God *as creator, and not towards him at the same time as redeemer and saviour*; but the faith of the new church is *directed towards one God, who at the same time is creator, redeemer, and saviour*. The faith of the former church insisteth, that when faith is once
given

given and imputed, repentance, remission of sins, renovation, regeneration, sanctification, and salvation, *follow of themselves, without any thing of man being mixed or joined together with them*; but the faith of the new church teacheth repentance, reformation, regeneration, and the remission of sins thereby, *through man's co-operation*. • The faith of the former church asserteth the imputation of CHRIST'S merit, as embraced *by faith conferred*; but the faith of the new church teacheth an imputation of good and evil; *and at the same time of faith*; and that this imputation is agreeable to holy scripture, whereas the other is contrary thereto. The former church maintaineth a giving of faith, wherein is *the merit of CHRIST*, whilst man is as a stock or a stone, and likewise asserteth a *total impotence in spiritual things*; but the new church teacheth a faith altogether different, directed not to *the merits of CHRIST*, but towards JESUS CHRIST himself as GOD, as redeemer and saviour, asserting a *freedom of will in man both to apply himself to reception and to co-operate with it*. The former church adjoineth charity to its faith as an *appendix*, but *as not having any saving efficacy*, and thus formeth its religion; but the new church

church joineth together *faith* towards the LORD, and *charity* towards one's neighbour, as *two inseparable things*, and thus formeth religion; not to mention several other instances of disagreement." U. T. 647.

We shall only observe on the subject of this extract, which so strikingly contrasts the respective tenets of the *old* church and the *new*, that it is not by any means the desire of the latter to depreciate the doctrine of the merits of CHRIST, as it is taught in SACRED SCRIPTURE, although they cannot help rejecting it as it is now unhappily misunderstood. That such is the case is evident from the following quotation :—

“ Inasmuch as all goodness and truth are from the LORD, and nothing from man, and, inasmuch as the goodness which is from man is not goodness, it is a plain consequence that *all merit belongeth unto the LORD*, and *none unto man*. The merit of the LORD is this; that he wrought salvation for mankind by his own power, and likewise that he continueth to save all those who do good from him. Hence it is that in holy scripture he is called just, or righteous, *to whom the merit and righteousness of the LORD are ascribed* (addicantur) and he is called unrighteous to whom are ascribed his own righteousness and his own merit.” H. D. 155.

The reader will now find before him, in the doctrines of the two churches, two systems of theology, as distinct from each other as the brilliant light of noon-day is distinct from the gloomy shades of night. Both cannot be true, and one of them must. May he be
wise

wise enough to employ that *rationality* which is given him for the purpose of *distinguishing*, in earnestly, yet candidly, "*proving all things*;" and may he exercise that freedom of will which is given him for the purpose of *chusing*, in zealously, yet charitably, "*holding fast what is best*."



SCRIPTURAL QUOTATIONS.

On a right knowledge of God, 1.—The unity of God, 5, 6.—The Trinity, 7.—The SON of GOD, 14. 19.—The FATHER in the SON, 66.—The oneness of the FATHER and SON, 65, 66.—The humanity termed angel, 15.—The assumption of the humanity, 34.—The humanity to be honoured, 54.—The spirit of CHRIST, 23.—The LORD is the light of the world, 9. 83. 104.—Faith to be directed towards him, 41. 43. 52.—The LORD is our wisdom and righteousness, &c. 52. appearance of his absence, 62. his divinity, 65. 67, 68.—The HOLY WORD from him, 83.—The Holy Ghost, 11. 20, 21.—The revelation of the mystery of the Trinity, 12.—JEHOVAH unapproachable, 32. 45.—Approached through the medium of his SON, 45, 46. 66, 67.—The ends of the manifestation, 24.—Our redemption, 26. 31. 29. 33.—Spiritually sold and bought, 29.—Infernal spirits, 30.—The combats of man with them, 38.—The sufferings and glorification of CHRIST, and giving of the Holy Spirit, 53.—The mother of CHRIST, 56.—His holiness

holiness, 61. 63.—Holiness of his body, 59.—Its divinity, 57.—Its resurrection, 56.—His full and perfect union with the FATHER, 59.—The burning bush, 59.—The spiritual exercises of CHRIST, 62.—Those of the faithful, 61.—Following CHRIST, 60.—The good effects of his temptations, 62.—The good effects of those of the faithful, 62.—The two essential means of salvation, 40.—The necessity of repentance, 48.—Necessity of obedience, 53, 54.—Conviction of sin, 51, 52.—Perfection, 71.—Love, 71.—Faith, 71.—Good works, 71.—The perfect are likenesses of GOD, 72.—Temptation, 94.—Journey of the children of Israel, 89.—Jambres and Jannes, 89.—The Jewish rites, 91.—Distinction between the word of GOD, and the apostolic epistles, 75.—The revelation of the spiritual sense of the HOLY WORD, 80.—The HOLY WORD in heaven, 84.—Uses of the word, 84, 85.—Connection between the Old Testament and the New, 86.—Jewish rites, 91.—Similitudes, 92.—Appearances of truth, 93, 94.—The letter, a covering, 95.—Genuine truths in the letter, 96.—The blindness of the natural man, 98.—The letter, a defence of the spirit, 98, 99.—The accommodation of St. PAUL, 101.—The divine accommodation manifested in the HOLY WORD, 102.—Blood, 102.—Resurrection and future punishments, 102.—The LORD's advent, 103.—Neighbour, 103.—Good works, 103.



It is probable, that in endeavouring to observe that conciseness which may be expected in a work that is professedly a SUMMARY VIEW, the Editor may, in some instances, have expressed himself in a manner

never less explicit than many of his readers may desire. He can truly say, however, that it will at all times afford him peculiar happiness, to return the best reply which he is able to give, to any doubts or enquiries that may be addressed to him, free of postage, by any serious and candid correspondent, on any of the above-mentioned subjects.



It is probable, that in endeavouring to observe that
 common sense which would be required in a man
 of a summary view of the human mind
 in a point of view, does express itself in a man

